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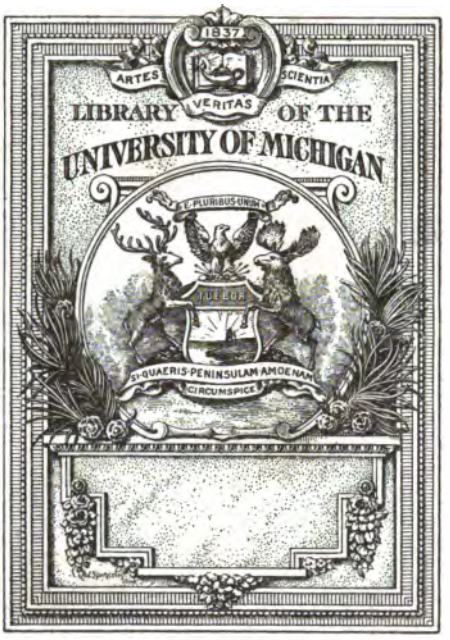
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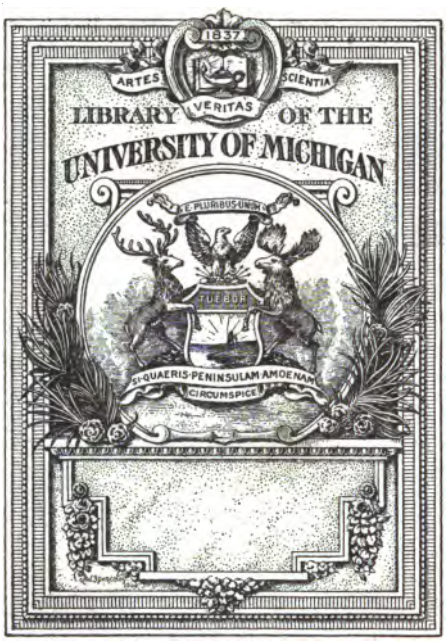
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GOTHIC GRAMMAR

WITH SELECTIONS FOR READING AND A GLOSSARY

BY

WILHELM BRAUNE.

TRANSLATED

FROM THE SECOND GERMAN EDITION

BY

From

G. H. BALG.

NEW-YORK.
B. WESTERMANN & CO.
1883.

024711 S.S.

TO

WILLIAM FRANCIS ALLEN, A. M.,

PROFESSOR IN THE UNIVERSITY OF WISCONSIN,

THIS TRANSLATION IS DEDICATED WITH HEARTFELT
GRATITUDE FOR MANY ACTS OF KINDNESS
BY HIS FORMER PUPIL,

THE TRANSLATOR.

PREFACE.

In the course of my lectures on Gothic Grammar I long ago felt the need for an outline being in the hands of my hearers, in order to enable them to take up the study of the Gothic language for themselves. There was required for this a clear representation of Phonology and Etymology, giving a view of the language as far as possible by itself without admixture of scraps from Comparative Grammar. For, an understanding of the Germano-Gothic Grammar from a scientific point of view can certainly not be obtained from an outline, and unsystematic remarks must needs confuse the beginner, quite irrespective of the fact that in the manuals commonly used the science of language stands on a rather antiquated basis.

The present Grammar will thus also enable him who is ignorant of Comparative Grammar to learn Gothic. Pre-historic questions have therefore been as far as possible avoided, or when this could not entirely be done, treated only from a purely Gothic point of view. Reference has rather been made to another Germanic dialect, e. g. the Old High German. It has been found necessary to leave over for lectures the scientific explanation of the facts stated in the Grammar. It is also another purpose of this book to serve as a basis for these lectures, and to this in its preparation constant attention has been given. It will be seen that the somewhat detailed treatment of Phonology is largely influenced by this consideration, since, for instance, such examples under the Consonants have been chosen as can be made use of in the demonstration of the "Lautverschiebung)". In treating*

*) *Shifting or Permutation of Consonants. The former term is used by March, the latter by Whitney.*

of the Vocalism, an opportunity has likewise been given of showing by examples the transformation of the Indo-Germanic Vocalism into that of the Germano-Gothic. —

The Reading Exercises and Glossary will be sufficient for all immediate needs, since they provide material for the application of what has been learned in the Grammar. They will also furnish sufficient material for the exercises in Gothic connected with the lectures.

I would like to advise the beginner who may learn Gothic from this book, at first simply to read over the chapters on phonology, but to give more particular attention to those on inflection (omitting however in every case the Notes) and then at once to proceed to read a text. A more extended learning of the Grammar must accompany this exercise, and of course the analysis of the texts, which must be carefully executed, will require a constant reference to the Grammar.

The above remarks which formed the preface to the first edition of this book on its appearance in 1880 apply to the second edition also, for the plan and disposition of the whole have not been changed.

In this edition the most obvious deviation from the first is in the transcription of the Gothic alphabet, inasmuch as I have introduced w *for* v *of the first edition and similarly* q *and* hv *for* kv *and* hv *respectively, of which signs* q *and* hv *correspond to the uniform original signs. When the first edition appeared, the sign* q *was already in common use; my reason for employing* kv *instead in that edition was that no uniform sign for* hv *suggested itself to me, and in my opinion whoever writes* hv *must also use* kv. *After the facts stated by Collitz in his review of this book (Zs. fdph. 12, 480—82), I could no longer employ the signs* kv *and* hv, *but was compelled to see about getting new signs for both. Following Collitz's proposal, I had the ligature* hv *cut in place of* hv, *which so recommends itself that its suitability needs no discussion but will certainly be acknowledged by all fellow-workers. The* w *very improperly used by Gabelentz-Löbe for* hv, *I could now give its proper place, that of* v. *In this respect also I think I ame sure of general approval, for* w *has been fully established in Anglo-Saxon orthography.*

The text of the Grammar is essentially that of the first edition, but there are a few slight additions and other emendations that seemed necessary to myself, or the necessity for which had been pointed out by friends. I have also availed myself of suggestions thrown out during the public discussion of the book, in so far as I could agree with them. The Reading Exercises remain the same. The Glossary has however been enlarged by the incorporation therein of all words occurring in the Grammar, whereas previously it contained only the vocabulary of the Reading Exercises. The citations from the chapters on Inflections have been given in full, those from the chapters on Phonology in every case where a word does not stand merely as an arbitrarily chosen example. The Glossary may therefore also serve as an Index.

Thus, I think I may fairly hope that the second edition of this unpretending little work will be received no less favorably than its first, and that it also will be found a useful guide in the study of Gothic.

Giessen, October 1882.

Wilhelm Braune.

TRANSLATOR'S PREFACE.

This translation was made from the revised proof-sheets of the second German edition, and it was expected that they would have appeared simultaneously. The translator — a student himself — hopes that those, both teachers and students, who may use it, will forgive its baldness; he has tried to reach a true rather than an elegant version, and moreover owing to delays and disappointments on the part of the printer had to prepare it in the mindst of his academic work, instead of finishing it before the beginning of the session. In those circumstances errors are likely to have crept in, and it will greatly oblige the translator to have them communicated to him.

At first it was intended to supply the reading exercises with explanatory and comparative notes. These have been omitted for the present, as the translator wishes to have the opinion of those experienced in such matters, whether they would be desirable.

The pronunciation of some Gothic sounds has been indicated by the corresponding English letters within square brackets. Much care has been taken in preparing the glossary. The Gothic text as well as various other versions of the Bible both in modern and ancient languages have been compared, in order to render the German both as literally and correctly as possible. The works of Stamm, Skeat, and Schulze have been used wherever they were applicable. Modern English words akin to the Gothic have been chosen whenever they suggested themselves to the translator, and it is likewise hoped that the words in () are not out of place.

Should the student not be acquainted with any of the scientific terms, he may apply to works like March's „Comparative Grammar of the Anglo-Saxon language„.

The translator is much indebted to prof. Braune and Mr. Bickerton for their kind suggestions and informations of misprints and other errors.

Freiburg, December, 1882.

Tr.

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Abbreviations.

altd. Gr., Altdeutsche Grammatik.
an. v., anomalous verb.
A.-S., Anglo-Saxon.
Beitr., Paul und Braune's Beiträge zur deutschen Sprache und Litteratur.
et al., and elsewhere.
et seq., and the following.
f. w., foreign word.
O. H. G., Old High German.
O. N., Old Norse.
O. S., Old Saxon.
pret.-pr. v., preterit present verb.
pr. n., proper name.
w. v., weak verb.
Zs. fda., Zeitschrift für deutsches Alterthum.
Zs. fdph., Zeitschrift für deutsche Philologie.
Words marked with * are supposed words.
Such abbreviations as pret. for preterit, nom. for nominative, and others, are obvious.

Corrections.

Page 2, § 1, n. 2, line 4, *read* before and behind, *not* or.
„ 6, § 10, „ 11, speech *for* speach.
„ 8, § 14, n. 1, „ 1, *for* preceded *read* followed.
„ 11, § 21, n. 1, „ 3, for Hanpt *read* Haupt.
„ 13, § 25, „ 4, *delete* ( ).
„ 14, § 28, „ 5, *delete* as intermediates.
„ 16, § 30, „ 3, increase *for* increasse. — § 33, l. 3, All *for* Alle.
„ 18, § 37, „ 6, to *for* tho.
„ 18, § 38, „ 1, discharging *for* discharching. — l. 4, thereby *for* hereby.
Page 19, § 40, n. 1, line 1, proper *for* propre.
„ 19, § 41, „ 7, *read* decline *for* nigh.
„ 25, § 61, n. 1, „ 2, omit *for* omnit.
„ 31, § 74, n. 1, „ 1, developed *for* developped. — n. 2, l. 5, *read* wôþs *for* wôds.
Page 32, § 78 (c), line 3, *read* medial *for* initial.
„ 36, § 87, „ 2, *read* has *for* have.
„ 40, § 101, „ 1, 101 *for* 161. — number *for* numbre.
„ 48, § 122, „ 11, passed *for* past.
„ 53, § 137, „ 2, *read* suffixes *for* suffix.
„ 60, § 164, „ 5, *read* form *for* from.
„ 61, § 167, „ 4, occurring *for* occuring.
„ 67, § 176, n. 4, „ 1, The *for* Te.
„ 73, § 189, n. 1, „ 2, *read* they *for* it.
„ 80, § 212, „ 1, developed *for* developped. — l. 2, degrees *for* degress.
Page 83, § 220 (1), line 5, speech *for* speach.

PHONOLOGY.

CHAP. I. LETTERS.

§ 1. The monuments of the Gothic language have been handed down in a peculiar alphabet whose inventor, according to Grecian ecclesiastic writers, was Ulfilas. The Gothic alphabet, however, is not entirely a new creation, but Ulfilas took, for foundation, the Greek alphabet which he accomodated to the state of the Gothic sounds, increasing it by several signs from the Latin alphabet, and, in a few cases, availing himself also of the runic alphabet. Of the Greek alphabet he also retained the order and the value of numbers. The Gothic alphabet is now sufficiently represented by the Latin one. In the following we give in the first line the original Gothic characters, in the second their numerical value, in the third the transcription of the Gothic characters by Latin letters which latter we shall henceforth employ exclusively.

𐌰	𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷	𐌸
1	2	3	4	5	6	7	8	9
a	b	g	d	e	q	z	h	þ
𐌹	𐌺	𐌻	𐌼	𐌽	𐌾	𐌿	𐍀	𐍁
10	20	30	40	50	60	70	80	90
i	k	l	m	n	j	u	p	—

ϟ	S	T	Y	ϸ	X	Θ	Ω	ϡ
100	200	300	400	500	600	700	800	900
r	s	t	w	f	χ	hv	o	—

Note 1. Of these signs one (*i*, 10) is represented by two forms. The *i* without dots occurs oftener, the *i* with dots stands at the beginning of a word and in the middle of a word after a vowel sign, i. e. when it begins a syllable by itself and does not form a diphthong with the preceding vowel, e. g., *fraïlidþ* (= *fra-ilidþ*). In transcription *i* is employed throughout.

Note 2. Two signs taken from the Greek alphabet, the episema *koppa* (90) and *sampi* (900), are without any phonetic value, but serve only as numeral signs. — The letters, when denoting numerals, are marked by a horizontal stroke above, or by dots before or behind them: $\bar{\text{ib}}$ or ·ib· = 12.

Note 3. In some cases the transcription of the Gothic signs is fluctuating. *v* is quite often written instead of *w* (§ 39, n. 1); — for the simple signs *q* and *hv* are used: *kv* or *qu* (for *q* § 59, n. 1), *hv* or *w* (for *hv* § 63); — for *þ* which had been adopted from the Norse-A.-S. alphabet, also *th* is used (§ 71, n. 1).

Note 4. The Gothic monuments show only a few abbreviations; the holy names, *guþ, frauja, iesus, χristus,* are always abbreviated. The abbreviations in the latter case are expressed by a stroke above them, and are in our texts usually written in full. E. g. $\bar{\text{gþ}}$ = *guþ,* $\bar{\text{fa}}$, $\bar{\text{fins}}$ = *frauja, fraujins.*

Note 5. The Goths had already before Ulfilas the Germanic runic letters. The names of these letters were also made use of for the new signs. The Gothic letters together with a few Gothic words and alphabets have been handed down to us in a Salzburg-Vienna manuscript of the 9. century: W. Grimm, Wiener Jahrbücher der Literatur 43, p. 4. et seq. Massmann, Haupts Zeitschrift I. p. 296 et seq. — The form of the names, however, is very corrupt. As to this, comp. especially A. Kirchhoff, das gotische Runenalphabet, 2. edit., Berlin 1854; J. Zacher, das gotische Alphabet Vulfilas und das Runenalphabet, Leipzig 1855.

§ 2. Of the 27 signs two being only numeral signs, are dropped (§ 1, n. 2), a third, the χ, is retained only in Greek foreign words, especially in the name *Christus*, and it denotes no Gothic sound. Hence there remain 24 signs for simple sounds, whose phonetic value is to be established. These are:

a) Consonant signs:

p b f m w | t d þ s z n l r | k q g h hv j.

b) Vowel signs:

a e i o u, and

c) The combinations of two vowel signs:

ei iu ai au.

For the establishing of the pronunciation of these signs the following means are before us: 1) The Gothic alphabet is originally the Greek; hence, the pronunciation of the Greek letters, as that held in the 4th century, is also to be taken for that of the Gothic letters so long, as we have no proof to the contrary. 2) The use of the numerous Greek foreign words and proper nouns by Ulfilas. 3) The transcription of the Gothic proper nouns in Latin documents and by Latin authors of the 4th—8th centuries. 4) The testimony of the cognate Germanic languages. 5) Phonetic mutations and grammatical examples in the Gothic language itself enable us to draw conclusions as to the nature of the sounds.

Note 1. Concerning the pronunciation of the Gothic, comp. Weingaertner, die Aussprache des Gothischen zur Zeit des Ulfilas, Leipzig 1858; Fr. Dietrich, über die Aussprache des Gotischen während der Zeit seines Bestehens, Marburg 1862; for the consonants especially Paul, zur Lautverschiebung, Beiträge I. p. 147 et seq.

Note 2. An old testimony for the Gothic pronunciation in the Salzburg-Vienna MS.

uuortun	*otan*	*auar*	*euangeliū*	*ther*	*lucam*
waurþun	uþþan	afar	aiwaggeljo	þairh	Lokan

uuorthun	*auar*	*thuo*	*iachuedant iachuatun*
waurþun	afar	þo	jah queþun

ubi dicit . genuit *.j.* ponitur ubi gabriel *.g.* ponunt et alia his siū ubi aspiratione . ut dicitur gah libeda *jah libaida* diptongon *ai* pro e longa p ch *q* ponunt. — Comp. § 1, n. 5, and for explanation especially Kirchhoff p. 20 et seq.

CHAP. II. THE VOWELS.

a

§ 3. The Gothic *a* signifies as a rule the *short a*-sound [as in Germ. *Mann*].

Note 1. Foreign words and names, for example; *Annas, Ἄννας; Akaja, Ἀχαΐα; barbarus, βάρβαρος; aggilus, ἄγγελος; karkara,* carcer; *lukarn,* lucerna; *Kafarnaum, καπερναούμ.*

Note 2. Gothic names: *Athanaricus, Ariaricus, Amalafrigda* (Ammian).

§ 4. The short *a* is frequent both in stem-syllables and in inflection.

Examples: a) Stem-syllables: *agis,* terror; *aljis,* alius; *tagr,* tear; *ahva,* aqua; *fadar,* father; *alan,* to grow; *hafjan,* to heave; *saltan,* to salt; *haldan,* to hold; *waldan,* to rule. — *ahtau,* octo; *hwapar,* uter; *awistr,* sheep-fold (O. H. G. *avi,* ovis); *bandi,* fetter; *barn,* child; *saggws,* cantus; all preterits of the III.—V. ablaut*-series: *bar,* I bore; *hlaf,* stole; *band,* bound; *gaf,* gave, etc.

b) Inflections: *daga* (dat. sing., § 90), *waurda* (n. a. pl., § 93), *giba* (n. a. s., § 96), *guma* (n. s., § 107), *hairtôna* (n. a. pl., § 109); — *blindamma, blindana, blinda, blindata* (strong adj., § 123); — *imma, ina, ita, ija, meina* (pron., § 150 et seq.); — *nima* (1. s. pres. ind.); *nimaima, nimaiva, nimaina* (1. pl., du.; 3. pl. optat.); *haitada* (medio-passive, § 170); *sôkida* (weak pret., § 184); — adverbs: *-ba* (e. g. *glaggwuba*), *nêhwa, inna, ana, waila,* etc.

Note 1. Apocope of an unaccented *a* before enclitics: *þat-ist, þat-ei, þan-uh, þamm-uh, þan-ei, þamm-ei, kar-ist.* — Also *frêt* and *frêtum* (pret. of *fra-itan,* to consume. (§ 176, n. 3).

Note 2. For *a* in the diphthongs *ai, au,* see §§ 21. 25.

§ 5. In a few cases *a* is also equivalent to long *â* [as in Engl. *father*]. (Comp. Holtzmann, Altdeutsche Grammatik I, 3 et seq.).

a) In foreign words: *Silbanus* (Silvanus), *aurâli* (orale), *spaikulâtur* (speculator); *Peilâtus* etc.;

b) in the following Gothic words: *fâhan,* to catch (O. H. G. *fâhan*), *hâhan,* to hang (O. H. G. *hâhan*), *þâhta* (Pret. of *þugkjan,* to think); *brâhta* (pret. of. *briggan,* to bring); *gafâhs* a haul; *faúrhâh,* curtain; *gahâhjô,* coherently; *gâhts,* a going. — In all these words *âh* stands for original *anh.* To this belong probably *þâhô,* clay; *unwâhs,* blameless.

*) For the meaning of this word, see remark on page 15.

e

§ 6. The sign *e* always signifies a long vowel, i. e. a close *ê* being very near to the sound of *i* [like *a* in Engl. *name*].

Note 1. In Greek words *η* is regularly represented by *ê;* e. g., *Gabriel, Kêfas, aikklêsjô, Krêta;* — but a few times also *ι: Naen, Naîv; Tykekus, Τυχικός; ailôe, ἐλωί;* and lastly *ε,* as in *Jared, Ἰαρέδ.*

Note 2. In Gothic names Latin writers first employ *e* for Gothic *ê: Sigismêres, Gelimêr, Reccarêd;* but also already at an early period *i* which since the 7. century has been used alone; e. g., *Theodemîr, Valamîr* (Comp. Dietrich, p. 62 et seq.).

§ 7. Gothic *ê* (corresponding regularly to O. H. G. and O. S. *â*) is found:

a) In reduplicated verbs, in part with the ablaut*) *ô* (§§ 179. 181): *grêtan, lêtan, slêpan.* b) In the plural preter. of the IV. and V. ablaut-series: *sêtum* (from *sitan,* to sit), *nêmum* (from *niman,* to take), *têmun* (from *timan,* to behoove), *êtum* (*itan*), and in the sing. pret.; *frêt* (Luke XV, 30). c) In derivations from the verbal stems given under (b); e. g., *andanêms,* agreeable; *andanêm,* a receiving; *gatêmiba,* becoming; *uzêta,* manger. d) In other words, like *jêr,* year; *qêns,* wife, woman; *mêna,* moon; *lêkeis,* physician; *mêrjan,* to preach; *manasêþs,* seed of man, world, etc. e) In formative syllables: *fahêþs,* joy; *awêþi,* flock of sheep; *azêts,* easy; 2. pers. pret. of weak verbs, *-dês* (*nasidês* § 174). f) Final: In the termination of the gen. plur.; e. g., *dagê;* in monosyllabic instrumentals, *hvê, þê;* in particles and adverbs, as *swê, untê, hidrê, bisunjanê,* lastly in the datives, *hammêh, harjammêh, ainummê-hun* (Comp. §§ 163—66).

Note 1. *ê* before vowels appears as *ai,* see § 22.

Note 2. *ei* for *ê* is quite often found in the Gospel of St. Luke; e. g., *qeins* (= *qêns*), *faheid* (= *fahêd*), *fraleitais* (= *fralêtais*), Luke II. 5, 10, 29; *afleitan,* Matth. IX. 6, etc.

Note 3. Sporadically occurs also *i* for *ê,* often in the Gosp. of St. L.; e. g., *birusjos,* Luke II. 41; *qiþeina* VIII. 56, IX. 21; *tawidideina* VI. 11; *duatsniwun,* Mk. VI. 54.

Note 4. On the contrary also *e* occurs in place of *i* and *ei* (§ 10, n. 5; § 17, n. 1).

§ 8. From this *ê* must be separated the *ê* in some Gothic words which corresponds to O. H. G. *ea, ia* (not *â*): *hêr,* here; *Krêks,* Greek; *fêra,* region, side; *mês,* table, dish.

*) See remark on page 15.

i

§ 9. *i* regularly denotes the short vowel *i* [as in Engl. *in*], while the corresponding long *î* is expressed by *ei* (§ 16).

Note 1. This *i* corresponds to Greek *ι*, only exceptionally does it stand for Greek *η* which is generally expressed by *ê;* e. g., *Ainisimus, Ὀνήσιμος; Biþania, Βηθανία.*

Note 2. The *i* in Gothic words denotes the long sound, when it is incorrectly employed for *ê* (Comp. § 7, n. 3).

§ 10. The Gothic *i,* from a historical point of view, is of two kinds: In it two originally separated sounds which, from a purely Gothic standpoint can no longer be distinguished, have coïncided.

1) Gothic *i* = Early Germanic *e* (O. H. G. *ë*; — O. H. G. *i* before *n, m* + conson., and before *i* following); e. g., in the present tense of the verbs of III.—V. ablaut-series (§§ 32—34) *niman,* O. H. G. *nëman; giban,* O. H. G. *gëban*; *giba,* O. H. G. *gëba*; *bindan,* O. H. G. *bintan; itan,* to eat; *midjis,* medius; *hlifan,* to steal; *swistar,* O. H. G. *swëster; fidwôr,* four; *gifts,* gift; *qiss,* speach; partic. pret. of the V. ablaut-series: *gibans, itans, lisans, wigans, qiþans.*

2) Gothic *i* = Early Germanic *i* (O. H. G. *i*); e. g., *lists,* stratagem; *fisks,* fish; *is,* he; *wissa,* I knew; *skritnan,* to be rent, torn; plur. pret. and part. pret. of the verbs of the I. ablaut-series (§ 30): *bitun, bitans* (from *beitan*), *stigun, stigans* (from *steigan*), *liþun, liþans* (from *leiþan*).

Note 1. Final *i* stands in *ni, bi, si, hiri;* in the nominatives of fem. and. neut. *j*-stems: *bandi,* band; *kuni,* kind; in acc., voc. of the masculines: *hari;* 3. sing. opt. preter., *nêmi.* This final *i* appears as *j,* when it becomes medial (§ 45).

Note 2. Final *i* before a following *i* of an enclitic word is elided in *nis* (= *ni-ist*), *sei* (= *si-ei*), *niba* (*ni-iba*).

Note 3. Every *i* before *h* and *r* is broken to *ai* (Comp. § 20).

Note 4. *ij* is found in *ija,* eam; *þrija,* tria; *frijan,* to hate; *frijôn,* to love; *sijum,* we are; *kijans,* germinating, and others. For *ij* also (but rarely) simple *i* is used: *fian, sium,* etc. — very frequently *j* is omitted only in *friaþwa* (besides *frijaþwa*) love.

Note 5. Sometimes *e* is employed for *i;* e. g., *usdrebi,* Mc. V. 10; *seneigana,* I. Tim. V. 1.

o

§ 11. The sign *o* in Gothic always denotes long *ô*, i. e. a close *ô* near to *û* [as in Engl. *note*].

Note 1. In Greek words *o* corresponds regularly to *ω*, rarely to *o*; e. g., *Makidonja*, *Μακεδονία*; it also takes the place of *ov*: *Iodas*, *Ἰούδας*, Luke III. 26.

Note 2. *o* in Gothic words often stands for (short) *u* (§ 14, n. 3).

§ 12. *ô* in Gothic (= O. H. G. *uo*) is frequent, e. g., *brôþar*, brother; *flôdus*, flood, *bôka*, beech; *frôþs*, wise.

In the pret. of the VI. ablaut-series (§ 35) and of the *ê*- *ô*-series (§ 36): *ôl*, *hôf*, *ôg*; plur. *ôlum*, *hôfum*, *ôgum*; *lailôt*, *lailôtum*, *saisô*. In terminations; e. g., n. pl. *gibôs*, *dagôs*; w. v. II. *salbôn*; final, in genit. pl., *gibô*, *tuggônô*; nom. sing. *tuggô*, *hairtô*. Pronouns: *hvô*, *þô*, *sô*, *hvanô-h*, *ainnô-hun*, *hvarjanô-h*. Verb, *salbô*.

Note 1. For *ô* we find sometimes *u*: *gakrôtûda* (from *krôtôn*), he is crushed, Luke XX. 18; *ûhtêdun*, they feared (from *ôg*), Mark. XI. 32.

Note 2. In some words *ô* before vowels is changed into *au*, § 26.

Note 3. Change from *o* to *u* in the inflection of *fôn*, gen. *funins*. Concerning this and other relations between *ô* and *u*, compare Kluge, Beiträge VI. 377 et seq., and Sievers VI. 564.

u

§ 13. The sign *u* in Gothic denotes both a short [as in Engl. *put*] and a long vowel [as in Engl. *rude*]; but short *u* is more frequent than long *û*.

Note 1. *u* in foreign words takes regularly the place of Greek *ov*. It often stands also for Greek *o*: *diabulus*, *διάβολος* (and *diabaûlus*); *apaûstulus* (and *apaûstaûlus*): *paintekuste*, *πεντηκοστή*.

Note 2. *u* for *ô* rare (§ 12, n. 1), *u* for *áu* (§ 25, n. 3).

§ 14. Short *u* is very frequent in Gothic.

Examples: a) *juk*, yoke; *sunus*, son; *drus*, fall; *usdrusts*, a falling; *fralusts*, lost; *lusnan*, perish; *jus*, you; — in plur. pret. and partic. of the verbs of the II. series (§ 31); e. g., *gutum*, *gutans*, *lusum*, *lusans*; — in terminations of subst. of the *u*-decl., e. g., *handus*, *handu*; final, e. g., in *þu*, thou; *nu*, now; *-u*, an interrogative particle.

b) *wulfs*, wolf; *wulla*, wool; *gaqumþs*, council, synagogue; *gulþ*, gold; *swumfsl*, pond; *hund*, 100; *sibun*, 7; *taihun*, 10;

fulls, full; *un-,* privative prefix; in the plur. pret. and part. pret. of the verbs of the III. series (§ 32): *bundum, bundans,* part. pret. of the verbs of the IV. series (§ 33): *numans, stulans.*

brukans, broken; *us-bruknan,* to be broken off; *trudan,* to tread, partic. *trudans*; *snutrs,* wise.

Note 1. *u,* when preceded by a vowel or *j,* becomes *w*: *kniu,* genit. *kniwis; skadus,* shadow; *skadweins,* shading; *skadwjan;* to shadow (comp. § 42).

Note 2. Before *h* and *r* every *u* is broken to *au;* comp. § 24.

Note 3. *u* is eight times (mostly in Luke) represented by *o*; e. g., *lauhmoni,* lightning, Luk. XVII. 24; *sunjos,* sons, L. XVI. 8; *ushôfon,* Luke XVII. 13; *ainomêhun,* L. VIII. 43; *faihо,* cattle, Mk. X. 23.

Note 4. For *u* sometimes *au* is found in the terminations of the *u*-decl., e. g., *sunaus* (n. sing.) L. IV. 3; comp. § 105, n. 2.

§ 15. *û* is certainly long in a) *dûbo,* dove; *rûna,* mystery; *rûms,* room, roomy; **mûl* (in *faúrmûljan,* to bind up one's mouth, to muzzle); *brûþs,* bride; *hûs,* house; *skûra,* shower; *ûhtwô,* morning-time; *ûhteigs, ûhtiugs,* timely; *hlûtrs,* pure, clear; *fûls,* foul; *mûks* soft (in *mûkamôdei); þûsundi,* 1000; *brûkjan,* to need, use; (*brûhta,* adj. *brûks); lûkan,* lock (§ 173, n. 2); *hrûkjan,* to crow (See Beiträge VI. 379); *ût,* out (*ûta,* etc.).

b) Through the omission of *n: þûhta* (preter. of *þugkjan,* to think); *þûhtus,* conscience; adj. *þûhts, hûhrus,* hunger; *jûhiza* (from *juggs,* young) disciple.

Note 1. *sûts,* sweet, probably from **swôts;* but instead of *fidûr-,* 4, in compounds (besides *fidwôr*), we should rather write *fidur-,* with short *u* (Comp. § 141, n. 1).

Note 2. In *Rûma,* Rome; *Rûmôneis,* a Roman, *û* stands for Latin *o.*

Note 3. *o* is found for *û* only in *ôhteigô,* II. Tim. IV. 2, Cod. B (= *ûhteigô* A).

Note 4. For *û* before vowels to *au,* see § 26b).

ei

§ 16. The sign *ei* stands for long *i* [like *ee* in Engl. *bee*], following the Greek which at the time of Ulfilas likewise gave *ei* the sound of *î.*

Note 1. In Greek words *ei* stands commonly for *ι,* but also for *ει,* and sometimes for *η.*

Note 2. For *ei* in place of Gothic *ê,* see § 7, n. 2.

§ 17. In Gothic words *ei* occurs in stem-syllables in the pres. of the verbs of the I. series (§ 30): *beitan,* to bite; *steigan,* to mount; it interchanges in the inflection of these verbs with *ai* and *i*.

Other examples: *heila,* time; *eisarn,* iron; *leiþus,* (fruit-) wine; *leihts,* light; *weihs,* holy; *skeirs,* clear. Pronouns: *weis,* we; *meins, þeins, seins*; — very frequent in formative and inflective syllables; e. g., adj. in *-eigs* (*mahteigs*); in *-eins* (*aiweins,* eternal); nomina actionis in *-eins* (*laiseins,* doctrine); nom. gen. sing. of the masc. stems: *hairdeis,* herd; *laisareis,* teacher; and opt. pret. *nêmeis,* etc.; final, in feminines in *eî: managei* (§ 113); imperatives, *sôkei,* etc. (§ 186); relative particle *ei* (§ 157) and the combinations formed with it.

Note 1. Quite often occurs the sound *ei* expressed by *ê*, e. g., *wêhsa,* Mk. VIII. 26, 27; *akê,* Gal. II. 14; *izê*, Mk. IX. 1; Luke VIII. 13, 15, et al.

Note 2. *ei* for *in* occurs in the rare *seiteina,* II. Cor. XI. 28 (from *sinteins,* daily; *sinteinô,* always).

iu

§ 18. The Gothic *iu* is pronounced *i* + *u,* so that *i* forms the syllable, *u* being consonant; hence, *ĭu.*

Note 1. In Gothic words Latin writers render *iu* by *eu, eo: Theudes, Theudicodo, Theodoricus.*

Note 2. *iu* is dissyllabic in *sium* (§ 10, n. 4), *niu* (interrog. particle = *ni-u,* § 216); thus *i-ŭ.*

§ 19. *iu* is a normal present vowel of the II. series (§ 31): *biugan,* bow; *biudan,* offer; it interchanges in these verbs with *au, u.* — In other words, for instance, *þiuda,* people; *dius,* animal; *liuhaþ,* light; *diups,* deep; *siuks,* sick; *niujis,* new; *niun,* nine; *iup,* upwards; — *iu* does not occur in formative and inflective syllables, except in the rare *ûhtiugs* (§ 15).

Note 1. In *kniu,* knee; *triu,* tree; *qius,* living, *u* is taken to the following syllable (as *w*), as soon as these words become dissyllabic by inflection: *kniwis, triwis, qiwis;* comp. § 42.

ai

The sign *ai* in Gothic stands for two etymologically, and certainly also phonetically, different sounds.

§ 20. I. The short vowel *aí* [like *a* in Engl. *fat*]. — *aí* is employed in Gothic to denote a short, open *e*-sound. For the sake of distinction grammarians following Grimm's example, put an accent on the *i* (*aí*). To Gothic *aí* corresponds in O. H. G. and in the other Germanic languages short *e* or *i*. The short *e*-sound represented by *aí* occurs: 1) Before *h* (*hʷ*) and *r* which sounds change every short *i* into *ĕ* (*aí*) (§ 10, n. 3). E. g., *aírþa,* earth; *wairpan,* to throw; *bairhts,* bright; *faihu,* cattle; *maihstus,* dung; *raihts,* right; *taihun,* 10; *saihʷan,* to see; *þaihum,* plur. pret. (of *þeihan,* to grow). 2) In reduplicated syllables (§ 178) *haíhald, aíaík* etc. 3) In some single words: *baítrs,* bitter; *waíla* (= O. H. G. *wëla*), well; *aíþþau* (= O. H. G. *eddo*), or; and perhaps also in the pronoun *jains,* that one (= O. H. G. *jënêr*).

Note 1. The law for the transition of *i* to *aí* before *h, r* (so-called breaking) is almost without exception, and, likewise, holds good for the *i* which is common to all Germanic languages, and for the specially Gothic *i* (§ 10). *i* is retained before *h* and *r* in: *nih,* neque (= *ni uh*), *hiri,* come!; du. *hirjats;* plur. *hirjiþ* (§ 219), and in the rare forms: *sihu,* victory, I. Cor. 15, 37 (a gloss, instead of *sigis*); the related, probably corrupted, form *þarihis* (adj. gen. sing.). not yet fulled (= new, said of cloth), Mt. IX. 16.

Note 2. Not every *aí* before *h, r* is *aí;* it can also be the old diphthong. E. g., *þáih* (pret. = *rais*) [But plur. *þaihum* (= *risum*) § 30]; *áih.* I have *áihts,* property; *háihs,* one-eyed; *áir,* early; (O. H. G. *êr*); *sáir,* sorrow (O. H. G. *sêr*), *gáiru,* sting; *áirus,* messenger. Whether *áí* or *aí* is to be read, may in most cases be inferred from the other Germanic languages.

Note 3. Latin orthography expresses *aí* in Gothic names by *e.* E. g., *Ermanaricus* = Gothic **Airmanareiks; Ermenberga* — Gothic **Airminbairga.*

§ 21. II. The old diphthong *aí* [like *i* in Engl. *fine*]. By far the greater number of the Gothic *aí*s express a diphthongal sound occurring in O. H. G. as *ei* or *ê*, in O. S. as *ê*, in O. N. as *ei.* In fact the Goths even at the time of Ulfilas seem to have pronounced this *aí* as *a* + *i.* For this *aí* we employ Grimm's sign *ái,* whenever it is likely to be confounded with *aí.*)

Examples of the diphthongal *aí* (before *h, r,* comp. § 20, n. 2): The preterits sing. of the I. ablaut-series (§ 30), *bait,* I bit (from *beitan*); *staig,* I climbed (from *steigan*) etc.; *ains,* one;

hlaifs, loaf; *staiga,* path; *laisjan,* to teach; — *haitan,* to be called; *maitan,* to cut; *skaidan,* to depart; *aiws,* time; — *hails,* healthy; *dails,* deal.

ai appears also in inflective syllables of the III. weak conjug. (§ 191), *habais, habaida,* etc.; in the opt. pres. *nimais,* etc.; *anstais,* gen. sing. *i*-decl.; in the strong adj. *blindaizos,* etc. (§ 123); — final, as in *gibai, anstai* (dat. sing.), *nimai* (3. s. opt.), *blindai* (dat. sing. f., nom. pl. m. of the strong adj.); — monosyllables: *þai* (n. pl.), these; *twai,* 2; *bai,* both; *wai,* woe!.

Note 1. Latin writers express the Gothic *ai* predominantly by *ai, ei: Dagalaiphus, Gaina, Radagaisus, Gisalcicus* (Comp. Dietrich, Ueber die Aussprache, etc.); *eils,* in the Latin epigramm (Hanpt's Zeitschrift I. 379).

Note 2. *ai* and *aj* interchange in *wai,* woe; *wai-dêdja,* evil-doer, thief; and *wajamêrjan,* to blaspheme; *aiws,* time, to which *ajukdupS,* eternity, belongs.

§ 22. The *ai* in the reduplicated ablaut-verbs (§ 182) is almost universally taken also as a diphthongal *ai: saian,* to sow; *waian,* to blow; **laian,* to revile (occurs only in the pret., *lailôun,* unless *faiandq,* R. 9, 19, is an error for *laianda*). But this *ai* stands etymologically for Gothic *ê,* and it answers also O. H. G. *â* (not *ei!*); O. H. G. *sâ-jan, wâ-jan.* The diphthong *ai* before a vowel ought to become *aj*; thus, **sajan, wajan.* Here phonetically *ai* perhaps = long *æ*, i. e. open *e* which latter represents, when standing before a vowel, the close *e* (*ê*); thus, *saian, waian* for *sêan, wêan.*

Note 1. Besides the usual *saian, saiiþ* etc., also, but rarely, forms with *j* are found: *saijiþ, saijands,* Mk. IV. 14; *saijiþ* II. Cor. IX. 6, A (= *saiiþ* B), Gal. VI. 7, 8, (= *saiiþ* B).

§ 23. The fact that the Gothic sign *ai* may denote both short and long *e* (*ä*) is evident from its regularly representing Greek sounds. As a rule *ai* = ε, for example in *aikklêsjô, ἐκκλησία; Aileisabaiþ, Ἐλισάβετ; Baiailzaibul, Βεελζεβούλ; Gainnêsaraiþ, Γεννησαρέτ;* likewise = αι (i. e. *æ*): *Idumaia, Ἰδουμαία; Haibraius, Ἑβραῖος; hairaisis, αἵρεσις,* etc.

Note 1. Gothic *ai* corresponding to Greek η is exceptional; E. g., *Hairodiadins,* gen. belonging to nom. *Ἡρῳδίας,* Mk. VI. 17; *Neikaúdaimus* (Skeir. 52), *Νικόδημος* (otherwise written *Nikaudemus*).

au

Also Gothic *au* stands (like *ai*) for historically and phonetically different sounds.

§ 24. I. The short vowel *aú* [like Engl. *o* in *not*]. — *au* in Gothic denotes a short open *o*-sound. In this case it is represented in grammatical writings by *aú* in order to distinguish it from the diphthong *au*. To Gothic *aú* corresponds *o* or *u* in O. H. G. and in the other Germanic languages.

aú in Gothic words stands before *h* and *r*. It has developed from *u* which, when standing before those sounds, is always „broken„ to *ŏ*.

Examples: *waúrms*, worm; *haúrn*, horn; *baúrgs*, (O. H. G. *burg*), city; *waúrd*, word; *waúrpum*, plur. pret. of *waírpan*, to throw (Comp. § 32); *saúhts*, sickness (O. H. G. *suht*); *daúhtar*, daughter; *aúhsa*, ox; *taúhum*, pret. plur. of *tiuhan* (§ 31); *baúhta*, pret. of *bugjan*, to buy.

Note 1. The use of *aú* before other sounds is entirely exceptional, and its correctness is doubtful. Thus in *auftô*, perhaps (also once *uftô*, Mt. XXVII. 64); *bisauljan* to sully; *bisaulnan*, to be defiled. Here belongs, according to Holtzmann, also *ufbauljan*, to puff up (II. Tim. III, 4).

Note 2. a) short *u* has become *aú* before *h* and *r* without any exception. An apparent exception is the enclitic *-uh*, *and*, but here *u* is owing to a secondary development: it is not found at all after a short accented vowel nor after a long vowel or diphthong; e. g., *sa-h*, *ni-h*, *þai-h*, *wiljáu-h*, *hvarjanô-h*; *u* occurs after consonants, and in polysyllables which have dropped a final short *a*; e. g., *hvaz-uh*, *þammuh* (= *þamma uh*), *qiþuh* (= *qiþa uh*). — Other *us* standing before *h* are long, e. g., *þùhta* (comp. § 15). b) *u* before *r* is a few times found in unaccented syllables, namely in the foreign words *spaikulâtur* and *paúrpura* (and *paúrpaúra*); also in the Gothic word *fidur-* (§ 141, n. 1). The prefix *ur-* (in *urreisan*, *urruns*, etc.) which has developed by assimilation from *us-*, does not belong here (§ 78, n. 4).

Note 3. *au* before *h* and *r* has not in every case developed from *u*, but may also be the diphthong *áu*, e. g., *háuhs*, high; *táuh*, pret. of *tiuhan* (but plur. *taúhum* § 31); *gáurs*, sad, grievous (to which O. H. G. *gôrag* belongs).

Note 4. We will have to take the *au* which occurs in the *u*-decl. in place of *u* (§ 14, n. 4) also as *aú*). Comp. also *uftô* for *auftô* (§ 24, n. 1).

Note 5. The Greek *o* is regularly represented by *aú*; e. g., *apaustaulus*, *ἀπόστολος*; *alabastraun*, *ἀλάβαστρον*; *Barþaulaumaius*, *Βαρθολομαῖος*; *Pauntius*, *Πόντιος*. — *aú* = *v* in *Saúr*, *Σύρος*; *paúrpaúra*, *πορφύρα*.

§ 25. II. The old diphthong *au* [like *ou* in Engl. *house*]. *au,* when not standing before *h* and *r* (sometimes also before these, § 24, n. 3), is a diphthongal sound to which correspond *au, ou* or *ô* in O. H. G., *ô* in O. S., *au* in O. N. (Following Grimm) we express this sound by *áu*, whenever it is to be distinguished from *aú.*

Examples: The preterits sing. of the II. ablaut-series (§ 31), *gaut,* I poured (from *giutaи*); *laug,* I lied, etc.; *laugnjan,* deny; *daupjan,* baptize; *galaubjan,* believe; *galaubeins,* belief; *daupus,* death; — *aukan,* increase; *hlaupan,* to run; *stautan,* smite. — *haubiþ,* head; *augô,* eye.

In the *u*-declension *au* occurs in inflections and final: *sunaus, sunau;* 1. p. sing. opt., *nimau, nêmjau;* 3. s. imper. *lausjadau;* opt. middle, *haitaidau.*

Note 1. *au* often interchanges with *aw* (comp. § 42); e. g., *taujan* pret. *tawida,* to do: *mawi* gen. *maujos,* girl; *sniwan* pret. *snau,* to hasten.

Note 2. Latin authors express *au* by *au;* e. g., *Ausila, Austrovaldus, Audericus.*

Note 3. For *áu* often occurs *u* in the *u*-decl.; comp. 105, n. 2.

§ 26. Another *au* both historically and most likely also phonetically different from the former ones, is found before vowels.

a) For original *ô: stauida* pret. of *stôjan,* to judge; *staua,* f., judgment; *staua,* m., judge; *taui,* n., gen. *tôjis,* deed (comp. also *ubiltôjis,* evildoer, thief; *taujan, tawida,* to do); *afmauidai* and *afdauidai* part. pret., „defatigati„ (from **afmôjan* and **afdôjan*); *sauil* n., sun.

b) For *û* of the other Germ. languages: *trauan* (O. H. G. *trûên*), to trust, *bauan* (O. H. G. *bûan*), to dwell, and *bnauan,* to rub (O. H. G. *nûan,* O. N. *nûa*) of which only *bnauandans* is found (Lu. VI. 1).

This *au* is not changed into *aw* before vowels, therefore it must denote a single sound; it is very likely to be long corresponding to *aú,* and thus a long open *ô* [E. *a* in *fall*] distinct from the close sound (which is nearer to *û*) denoted by Gothic *ô.* Accordingly, Gothic *ô, û* before a vowel have passed over into *au* (*â*). For other explanations, comp. Beitr. VII. p. 152 et seq., VIII. p. 210 et seq.

Note 1. Also Greek *ω* which in other cases is regularly transcribed by *ô*, is represented by *au* before vowels: *Trauada, Τρωάς; Nauêl, Νωέ; Lauidja, Δωίς.*

Note 2. *ô* before the vowel *u* is however found in the pret. forms, *lailôun, waiwôun* (from *laian, waian* (§ 182)).

APPENDIX.

§ 27. Besides the above discussed vowel signs, also other signs having generally a consonantal value, may discharge the function of vowels. The Gothic *l, m, n, r* are very often vocalic, i. e. syllabic, e. g., at the end of words which very often have dropped an original vowel suffix, compensation for which is made by the liquid becoming syllabic. Thus the Gothic has dissyllabic words with vocalic liquids, e. g., *akrs* (field), *fugls* (fowl), *taiknis* (token, sign), *maipms* (gift).

Note 1. The West-Germanic languages have developed a new vowel (O. H. G. *a*) from these vocalic liquids; e. g., O. H. G. *akkar, fogal, zeihhan,* O. S. *mêðom.*

CHAP. III. VIEW OF THE GOTH. VOCALISM.

A. PHONETIC SYSTEM.

§ 28. In the preceding paragraphs we have arranged the Gothic vowels according to their written characters. Now they will be arranged according to the nature of the sounds which are expressed by those characters. We lay down as a basis the natural vowel scale moving as intermediates between the extremes *i* and *u* in a sevenfold division:

i e ä a å o u.

e and *o* denote here the close *e* and *o* lying respectively near *i* and *u; ä* denotes the open *e, å* the open *o.*

In the following view it will be stated whether each of these stages is present in Gothic and by what character it is expressed.

i: short *i* (§ 10).
long *ei* (§§ 16. 17).
e: short wanting
long *ê* (§§ 6—8).

ä: short *ai* (§ 20).
long wanting (comp. however *ai.* § 22?)
a: short *a* (§§ 3. 4).
long *â* (§ 5).
å: short *au* (§ 24).
long? (perhaps *au* in § 26).
o: short (wanting).
long *ô* (§§ 11. 12).
u: short *u* (§§ 13. 14).
long *û* (§ 15).

Also the diphthongal sounds:
iu (§§ 18. 19).
ai (§ 21).
au (§ 25).

B. HISTORICAL SYSTEM (ABLAUT-SERIES).

§ 29. The Gothic vowels regarded from a historico-etymological point of view, may be grouped into a number of related vowels. Vowels belonging to any one of these series may, in formations with the same root, change among themselves; in the formations of tenses, as also in the verbal and nominal derivations all vowels which belong to the same series may occur, but not such as do not belong to the same series. This change of vowels within a series is called ablaut,*) the series themselves ablaut-series. The ablaut-series are seen most distinctly in the verb. The relation between vowels in the same ablaut-series is not a phonetic but a historical one, its foundation lying without the domain of the Germanic but within that of the comparative Indo-Germanic grammar. Here follow the ablaut-series, as they occur in the verbal inflection (comp. § 172 et seq.).

§ 30. I. *Series:*

ei ai i (*ai*) i (*ai*)

*) English writers have no settled name for this kind of vowel change. *Sweet,* in his Anglo-Saxon Reader, calls ablaut „gradation„ and umlaut „mutation„, whereas in his „History of English Sounds„ he speaks of „umlaut„ and „umlauts„. *March* uses the terms „umlaut„ and „ablaut„ throughout. — I follow his example. — (Transl.).

Examples: *reisan* (*urreisan*), *rais, risum, risans,* to rise; *urraisjan,* to make to rise, to raise up; *urrists* f., resurrection; — *þeihan, þáih, þaihum, þaihans,* to flourish, increasse; — *wait,* J know, pl. *witum; weitan,* to see; *weit-wôds,* witness; *lubjaleisei,* f., witchcraft; *lists,* f., cunning; *laisjan,* to teach.

Note. The *i* in this series is the Early Germanic *i* mentioned in § 10, 2.

§ 31. II. Series:

iu au u (*aú*) u (*aú*)

Examples: *giuta, gaut, gutum, gutans,* to pour; *gutnan,* to be poured; *liugan, laug, lugum, lugans,* to lie; *liugnja,* m., liar; *liugn,* n., lie; *analaugns,* secret; *laugnjan,* to deny; — *galaubjan,* to believe; *galaubeins,* belief; *liubs,* beloved, dear; *lubô,* f., love; *lubains,* f., hope; — *siuks,* sick; *saúhts,* f., sickness; — *driusan,* to fall; *drausjan* to make to fall; *drus,* m., fall; *driusô,* f., slope.

§ 32. III. Series:

i (*ai*) a u (*aú*) u (*aú*)

The themes of this series always have a double consonsant after the vowel, generally a double liquid, or a liquid (*l, m, n, r*) with another consonant.

Examples: *bindan, band, bundum, bundans,* to bind; *band,* f., band; *bandja,* m., prisoner; *gabinda,* f., band, bond; *andbundnan,* to be loosened; *gabundi,* f., bond; — *rinnan,* to run; *rannjan,* to cause to run; *runs,* m., a run, course; *rinnô,* f., brook; — *waírpan, warp, waúrpum, waúrpans,* to throw; *uswaúrpa,* f., a casting away, an outcast; — *þairsan,* to be dry (withered); *þaúrsnan,* to wither away; *þaúrsus,* dry, parched; *þaúrstei,* thirst; — *drigkan,* to drink; *dragkjan,* to give to trink; *dragk,* n., a drink; — *drugkja,* m., drinker; *drugkanei,* f., drunkenness; *þriskan,* to thrash; *gaþrask,* n., thrashing-floor;

Note. The *i* of this and the following two series is that given in § 10, 1 (= Early Germanic *e*).

§ 33. IV. Series:

i (*ai*) a ê u (*aú*)

Alle stems of this series have simple liquids (*l, m, n, r*) after the vowel.

Examples: *niman, nam, nêmum, numans,* to take; *-numja,* m., taker; *anda-numts,* f., a receiving, acceptation; *andanêms,* agreeable; *andanêm,* n., a receiving; — *baíran, bar, bêrum, baúrans,* to bear; *baúr,* m., natus; *barn,* n., child; *bêrusjôs,* parents; — *ga-timan,* to behoove, agree; *ga-tamjan,* to tame; *gatêmiba* fitly.

Note 1. To this series belong also *brikan, brak, brêkum, brukans,* to break; *gabruka,* f., fragment; *us-bruknan,* to be broken off; *brakja,* f., strife, struggle. — Also *trudan,* to tread (§ 175, n. 2).

§ 34. V. Series:

i (*ai*) a ê i (*ai*)

The vowel of the stems of this series is followed by a single consonant, not a liquid.

Examples; *giban, gaf, gêbum, gibans,* to give; *giba,* f., gift; *gabei,* f., riches; — *sitan,* to sit; *satjan,* to set; *anda-sêts,* abominable; — *mitan,* to measure; *mitôn,* to think, reason upon; *mitaþs,* f., measure; *usmêt,* n., manner of life (conversation); — to be saved; *ga-nisan, nasjan,* to save; *ganists,* salvation.

Note 1. Here belongs also *saihvan, sahv, sêhvum, saihvans,* because *hv* has the value of a single sound (§ 63, n. 1).

§ 35. VI. Series:

a ô ô a

All stems of this series end in a single consonant.

Examples: *wakan, wôk, wôkum, wakans,* to wake; *waknan,* to be awakened; *wahtwô,* f., watch. — *graban,* to grave, dig; *grôba,* f., hole, pit, *graba,* f., ditch; — *fraþjan, frôþ,* to understand; *fraþi,* n., understanding; *frôþs,* wise, prudent; *frôdei,* f., understanding; — *hafjan, hôf,* to heave; *-hafnan,* to be exalted; *haban,* to have; *ungahôbains,* f., incontinency; — *ôg,* I fear; *unagands,* fearless; *ôgjan,* to frighten; *usagjan,* to terrify; *agis,* n., fear; — *sakan,* to strive, contend; *sakjô,* f., strife; *sôkjan,* to seek; *sôkns,* f., question, inquiry; *unand-sôks,* irrefutable.

§ 36. Series ê ô (VII. ablaut-series).

A connection between *ê* and *ô* is found in the so-called reduplicated ablaut-verbs, as in *lêtan, laílôt,* etc.; *saian* (= **sêan,* § 22), *saisô,* etc. Comp. § 180 et seq.

Note 1. This series is no longer found in the verbal inflection of the other Germanic languages, but its existence is proved by its occurring in word-formation, for example O. H. G. (*â* : *ô*) *tât,* f.: *tôn, tuon,* to do; — *knâan,* to know: *knôt, chnuat,* f. kin, race.

CHAP. IV. CONSONANTS.

§ 37. The consonant signs whose value and occurrence we have to discuss here, have already been mentioned in § 2. We divide the sounds discharging the function of consonants into sonorous*) consonants and noise-sounds. Comp. Sievers, Grundzüge der Phonetik p. 40 et seq. According tho this the Gothic consonant signs, *w, j, l, m, n, r*, fall into the class of sonorous consonants, the rest into that of noise sounds.

A. SONOROUS CONSONANTS.

THE SEMIVOWELS *w* AND *j*.

§ 38. *w* and *j* are the vowel sounds *u* and *i* discharching a consonantal function. Hence in Gothic the change between *i* and *j*, *u* and *w*, according to their position in the word and the hereby conditioned function of the sounds as vowels or as consonants. The consonantal *i* and *u* which in other languages are expressed by the same characters as the vowels *i* and *u*, have special signs in Gothic, *j* and *w*. These sounds are also termed „semi-vowels„, an expression, however, not quite proper.

w.

§ 39. The sign of the Gothic alphabet which we represent by *w*, is, in form and in alphabetic order, the Greek *v*. This it also represents in Greek foreign nouns, uniformly, for example, *Pavlus*, *Παῦλος; Daveiδ, Δαυίδ; aiwaggêljô, εὐαγγέλιον; paraskaiwê, παρασκευή*. But Gothic *w* is not only employed in the combinations *aw*, *ew*, in which the Greek *v* had perhaps at that time already the value of a spirant, but it stands also for simple Greek *v* with a vocalic function, for example, *Swmaiôn, Συμεών; swnagôgê, συναγωγή; martwr, μάρτυρ*. But in the latter case our transcriptions of the Gothic texts put (obscuring the true state of affair) *y* instead of *w* (*Symaiôn, synagôgê, martyr*.

*) I have literally rendered the terms „sonore Consonanten„ and „Geräuschlaute„ by „sonorous consonants„ and „noise sounds„, but instead of the former the term „simple voice sounds„ may be used as well. In using the term „sonorous, the student must carefully distinguish between the latter and „sonant„. For this see the above cited work of Sievers p. 41, n. 1. — I desire gratefully to record my obligation to Prof. Sievers for kindly revising my original remarks on the above mentioned terms. — Tr.

Note 1. In most of the later texts the transcription of the Gothic sign is *v*, but because of the correspondence in the other Germanic languages, we recommend the use of *w* (e. g. Gothic *wilja*, M. H. G., N. H. G *wille*, A.-S. *willa*, N. E. *will*).

§ 40. In Gothic words we may rightly ascribe to *w* the phonetic value of the consonantal *u* (= Engl. *w*).

Note 1. Latin writers have commonly rendered *w* in propre nouns by *uu: Vvilia, Uualamir;* but there occurs also frequently *Ub: Ubadila* (= *Wadila*), *Ubadamirus* (= *Wadamêrs*), etc. Comp. Dietrich pp. 77—80.

§ 41. Gothic initial *w* is frequent, for inst., *wasjan*, to dress; *witan*. to know; *wiljan*, to will; *waír*, man.

Initial before *l* and *r;* e. g., *wlits*, countenance; *wrikan*, to persecute; *wrôhjan*, to accuse.

After the consonants: *t*, *d*, *þ*, *s;* e. g., *twai*, two; *dwals*, foolish; *þwahan*, to wash; *swistar*, sister.

Medial before vowels, for example, *awistr*, sheep-fold; *saiwala*, soul; *hneiwan*, to nigh; *siggwan*, to sing; *ûhtwô*, dawn; *taihswô*, right hand; *nidwa*, rust.

Note 1. The signs *q* (*kw*) and *hv* (*hw*) are also generally taken as combinations of *k* and *w* and *h* and *w*. But the fact is proved that *q* and *hv* are simple labialised guttural sounds (§§ 59. 63). On the other hand, however, *q* and *hv* in H. G. are treated the same as, for example, Gothic *tw, gw,* etc. which drop medial *w*. E. g., Gothic *ûhtwô, siggwan* = O. H. G. *ûhta, singan;* likewise Gothic *sigqan, saihvan* = O. H. G. *sinkan, sehan*. This, of course, proves nothing as to the value of the Gothic signs, but establishes the fact, that in Early Germanic the sounds *tw, gw,* etc. must have been analogous to *kw* and *hw*.

§ 42. 1) *w* remains unchanged after long vowels, diphthongs, and consonants a) when final, b) before the *s* of the nominative, c) before *j*. E. g., *lêw*, n., occasion, opportunity; *hlaiw*, n., grave; *waúrstw*, n., work; b) *snaiws*, snow, *triggws*, true, faithful; c) *lêwjan*, to betray; *hnaiwjan*, to abase; *skadwjan*, to shadow (*skadus*, a shadow); *arwjô*, adv., in vain.

2) In all three cases, however, *w* becomes *u* after a short vowel. E. g., a) *snau* (pret. of *sniwan*, § 176, n. 2); *triu*, tree (gen. *triwis*); *kniu*, knee (gen. *kniwis*); b) *naus*, m., a dead man (g. *nawis*), *þius*, servant (gen. *þiwis*); c) *mawi* (gen. *maujôs*), girl; *gawi* (gen. *gaujis*), country, region; *þiwi* (*þiujôs*), maid; *tawida*, pres. inf. *taujan*, to do; *straujan*, to strew, pret. *strawida; qiujan*, to quicken, pret. *qiwida*.

Note 1. Thus a word does not end in *aw, iw, aws, iws,* except *lasiws,* weak, which is found only once (II. Cor. X. 10).

Note 2. *aw* occurs before *j* in *usskawjan,* to (re-) awake (I. Cor. XV. 34; II. Tim. II. 26 (B)), where we would expect *au.*

Note 3. Examples for the position of medial *w* before consonants other than *j* and *s* are not found; — before *n* after a short vowel *u* is found in *qiunan,* to become alive (st. *qiwa*-).

j.

§ 43. The sign *j* stands regularly for Greek ι before vowels in *Akaja, Ἀχαία. Marja, Μαρία; Judas, Ἰούδας; Iskarjôtês, Ἰσχαριώτης,* etc. But Gothic *i* is also often used for Greek ι before vowels, e. g., *Iskariôtês, Zacharias, Gabriêl, Judas.* — The sign *j* in Gothic pronunciation has probably the value of the consonantal *i,* not the sound of the German spirant *j.*

§ 44. a) In Gothic words *j* stands initially, e. g., *juk,* yoke *jêr,* year; *ju,* already; *jus,* you. b) *medially* after vowels and consonants, but always before vowels, never before consonants. E. g., *midjis,* medius; *lagjan,* to lay; *niujis,* new; *frauja,* lord; *þrija,* tria; *bajôþs,* both. c) *ji* is contracted into *ei* after a long close syllable, but is retained after a short syllable and immediately after a long vowel. This is especially the case in the masculines (and neuters) of stems in *-ja* (§§ 82. 117); *harjis, tôjis* (doer), but *hairdeis,* dat. *hairdja;* furthermore in the I. weak conjugation: *sôkja, sôkeis, sôkeiþ,* but *nasjiþ,* he saves; *stôjiþ,* he judges.

Note 1. Exceptions to this rule under c) § 95.

Note 2. Only *i* is often employed for medial *ij* before vowels. See § 10, n. 4; sporadic *j* in *saijan;* see § 22, n. 1.

§ 45. *j* is never final: In this case it is changed into *i;* e. g., *harjis,* acc. *hari; mawi,* gen. *maujôs* (see § 42, c), *taui,* deed, gen. *tôjis.*

Note 1. Change of *aj* and *ai,* see § 21, n. 2.

THE LIQUIDS.

l.

§ 46. In Gothic *l* often occurs initially, medially, and finally. E. g., *laggs,* long; *galaubjan,* to believe; *liuhaþ,* light; *lauhmuni,* lightning; *wiljan,* to will; *aljis,* alius; *blôma,* flower: — double *l,* as in *fill,* fell, skin, hide; *fulls,* full; *wulla,* wool.

Note 1. Syllabic *l* (§ 27), e. g., in *fugls,* fowl, bird; *tuggl,* luminary, star; *tagl,* hair; *swumfsl,* pond, pool; *siglјan,* to seal.

Note 2. Gothic *l* always corresponds to Greek λ. It is interpolated in *alabalstraun, ἀλάβαστρον.*

r.

§ 47. *r* is equivalent to Greek ρ, and occurs frequently in Gothic words; e. g., *raíhts*, right; *raubôn*, to rob; *baíran*, to bear; *fidwôr*, four. — Double *r* is rare: *qairrus*, gentle; *andstaúrran*, threaten; *fairra*, far.

Note 1. Syllabic *r* (§ 27), e. g., in *akrs*, field; *brôþr* (dat. sing. of *brôþar*); *figgrs*, finger; *tagr*, tear; *hlùtrs*, pure; *fagrs* fair, suitable; *maúrþr*, murder; *huggrjan*, to hunger.

Note 2. Every *i* before *r* becomes *ai*, every *u* is changed to *aú*; see §§ 20. 24.

m.

§ 48. *m* is found in all positions. E. g. *mizdô*, f., reward; *mêna*, m., moon; *amsa*, m., shoulder; *guma*, m., man; final; e. g., *nam*, I took; in terminations of dat. pl., *dagam*, etc.; 1. pers. pl., *nimam*, *nêmum*, etc. — Double *m*, as in *swamms*, sponge; *wamm*, n., spot; in the pronominal datives, *imma*, *blindamma*.

Note 1. Syllabic *m* (§ 27) in *máiþms*, gift; *bagms*, tree.

n.

§ 49. Initial *n*. E. g., *nahts*, night; *niujis*, new; *ni* (negat. particle); medial, as in *kuni*, n., kin, race; *ains*, unus; final, as in *laun*, n., reward; *niun*, nine; often in inflection (dat. s. *hanin;* infinitive, *niman; nêmun*, 3 p. pl. pret., etc.).

Double *n* occurs frequently; e. g., *brinnan*, to burn; *spinnan*, to spin; *rinnan*, to run; *kann*, I know; *kannjan* to make known; *manna*, man; *brunna*, well. *nn* is retained when final and before *j*, but becomes *n* before other consonants: *kant*, *kunþa* (from *kann*); *rant* (2. s. pret. of *rinnan*), *brunsts* (from *brinnan*), *runs*, *run* (belonging to *rinnan*).

Note 1. Syllabic *n* (§ 27). E. g., *anabusns*, f., command (-ment); *taiknsn*, token, sign; *ibns;* even; *laugnjan*, to deny; *swêgnjan*, to rejoice.

§ 50. Before guttural consonants *n* becomes a guttural nasal. This is denoted in Gothic by *g* (*gg*) (see § 67).

Note 1. The (guttural) nasal disappears before *h*, and the preceding vowel is compensatively lengthened. See § 5, b and § 15, b.

B. NOISE SOUNDS.

LABIALS.

p.

§ 51. The sign *p* answers Greek π. It is not very frequent in Gothic words. a) Initial *p* is almost entirely

wanting in purely Gothic words; the cases in which it occurs, are either evidently foreign words, or at least etymologically obscure inasmuch as we may suspect that they have been borrowed from other languages: *plinsjan*, to dance; *plats*, patch; *anapraggan*, oppress; *paida*, coat, dress; *puggs*, purse; *peikabagms*, palm-tree; *pund*, pound; *plapja* street (platea); *pistikeins*, *πιστικός*; *paúrpura*, purple.

b) *p*, medial and final, is found in purely Gothic words. E. g., *slêpan*, to sleep; *greipan*, to gripe; *hôpan*, to boast; *skapjan*, to make; *hlaupan*, to run; *diups*, deep; *waírpan*, to throw; *hilpan*, to help; *skip*, ship; *iup*, upwards. — The initial combination *sp*: *sparwa*, sparrow; *spillôn*, to tell; *spinnan*, to spin.

Note 1. *pp* does not occur.

Note 2. *p* is changed into *f* before *t* in: *gaskafts*, f., creature (from *skapjan*); *hôftuli*, f., glory (from *hôpan*).

f.

§ 52. Gothic *f* in foreign words corresponds to Greek *φ*. E. g., *Filippus*, *Φίλιππος*; *Kajafa*, *Καϊάφας*. Latin writers render Gothic *f* mostly by *ph* (Dietrich p. 75), e. g., *Dagalaiphus*, *Phaeba*. Hence, Gothic *f* has probably been labial, not labiodental, as is evident from the Gothic *fimf*, *hamfs*.

§ 53. a) Initial *f* in Gothic words abounds. E. g., *fôtus*, foot; *fadar*, father; *flôdus*, flood; *faihu*, cattle; *fûls*, foul; *frôps*, wise; *frius*, frost, coldness.

b) *f* final and medial is found in but a few words; e. g., *hlifan*, to steal; *hafjan*, to heave; *hiufan*, to lament; *lôfa*, m., palm of the hand; *ufar*, over; *afar*, after. Before consonants: e. g., *luftus*, air; *hamfs*, maimed; *tweifls*, doubt; *wulfs*, wolf; — final, *fimf*, five; *hôf* (from *hafjan*); *þarf*, I need.

Note 1. *f* final and before nominative *s* occurs very often for medial *b*. See § 56.

Note 2. Medial *f*'s before *t* (*n*) represent *b* (§ 56, n. 3), before *t* also *p* (see § 51, n. 2).

Note 3. *ff* does not occur.

b.

§ 54. *b* corresponds to Greek *β* which it represents in foreign words; e. g., *barbarus*, *βάρβαρος*; Jakob, *Ἰακώβ*. The pronunciation of Greek *β* was that of a labial soft spiraut

(= Engl. *v*). Gothic *b* had the same pronunciation (= Engl. *v*) when final after vowels, but initial and medial after consonants it denotes the soft stop-sound (Engl. *b*).

Note 1. Gothic *b* in Latin foreign words, between vowels, represents Lat. *v*, after *m*, however, *b*: *Silbanus*, Silvanus; *Naúbaimbair*, November; *anakumbjan*, cumbere.

Note 2. Gothic *b*, final and after consonants in Gothic names, is in Latin writers represented by Lat. *b*, for example, *Amala-berga*, *Hildibald*, *Albila*, but medially between vowels by Lat. *v*; e. g., *Liuva*, *Erelieva*. Comp. Dietrich p. 71; Paul, Beitr. I. 148 et seq.

§ 55. Examples for *b*:

a) Initial: *baíran*, to bear; *beitan*, to bite; *brikan*, to break; *brûkjan*, to make use of, to want; *blêsan*, to blow; *biudan*, to offer; *blôma*, flower; *brôþar*, brother; *bôka*, letter.

b) Medial: 1) *liuba* (w. m. adj.) beloved; *galaubjan*, to believe; *graban*, to dig; *sibja*, relationship; *arbi*, heir; *kalbô*, calf.

2) *haubiþ*, head; *hlaibis* (gen. of *hlaifs*) bread; *sibun*, seven; *haban*, to have; *skaban*, to shave; (*bi-*)*leiban*, to remain; *liban*, to live, *biraubôn*, to rob, bereave; *salbôn*, to anoint.

Note 1. *bb* is not found in Gothic words, except in foreign words, e. g., *sabbatus*.

§ 56. Final *b* is retained before the *s* of the nominative and before the *t* of 2. p. s. pret. only after consonants (*l*, *m*, *r*), after vowels it becomes *f*. This is only to be understood in the following manner: *b* after a vowel had a spirant-sound (§ 54) which, when final, is changed into the corresponding hard spirant. But after consonants *b*, when final and medial, had the value as stop-sound. Thus, *giban*, to give; pret. 1. 3. pers. s. *gaf*; 2. p. imperat. *gif*; *hlaifs*, bread; acc. *hlaif*, n. pl. *hlaibôs*; — but *lomb*, lamb; *dumbs*, dumb; *swaírban*, to wipe, pret. *swarb*.

Note 1. To the rule for final *f* instead of medial *b* after vowels our texts show a few exceptions, but since the great majority of examples agree with it, the rule is proved valid and is historically founded. It has also a striking analogon in Old Saxon: *geƀan — gaf*; *lioƀo — liof* (but *lamb*). The exceptional cases with *b* final, 21 in all, are found only in particular parts of the sources (7 in Luke, 5 in the Thessalonian letters, 4 in the Gospel of St. John, 3 Skeireins, in all the other texts only once each in Mark and Eph.). Therefore, we may refer the anomalous *bs* to the writers of the respective pieces, who either from purely orthographic considerations employed medial *bs* also finally, or in order to express the pronunciation as it existed at their time, according to which sonants

were also pronounced finally. The latter supposition is supported by the fact that in the Arezzo document (of the 6th century) *Gudilub* is written.

The exceptions with verbs are rare, only *grôb* Lu. VI. 48, and *gadôb* Sk. 42; — forms with *f* are found in *gaf, gafi, gift* (abundantly); once each: *grôf* (from *graban*), *swaif* (from *swaiban*), *bilaif* (from *bileiban*), *skauf* (from *skiuban*). Accordingly we may, with certainty, regard the form *draif* as the pret. of *dreiban*.

Of nouns only *hlaif* 19 times (*hlaib* 7 times); — *twalif* 12 t. (*twalib* 3 t.) Accordingly also **ainlif* (belonging to *ainlibim*).

Furthermore are to be regarded as nominatives: **stafs*, element (only *stabim*); **laufs*, leaf (only acc. *lauf* and *laubôs*); **daufs*, deaf (only *daubata*); **galáufs*, valuable (only *galaubamma* 3 t., *filugalaubis, galubaim*); **gadôfs*, becoming (*gadôf* once, *gadôb* 4 t.); *liufs* beloved (only in polysyllables: *liubai, liuba, liubana*, etc.). — lastly as normal forms are to be regarded **þiufs* (= O. S. *thiof*, thief, though the nom. is only accidentally found as *þiubs* (4 times) besides *þiubôs* (twice), *þiubê*.

Note 2. Under this rule there fall also the prepositions *af* and *uf* when combined with enclitics, the *f* becoming *b* medially: *ab-u, ub-uh*. In composition, however, *f* is retained: *af-êtja*, glutton, *uf-aiþeis*, under an oath. (Comp. *us* § 78, n. 4).

Note 3. An apparent exception is *þarf*, I need (instead of *þarb*); cf. plur. *þaúrbum;* but *þarf* has real *f* (§ 53) and is to be kept separate from the plur. with *b* (grammatical change). The adj. has the correct form, *gaþaúrbs*.

Note 4. In word-formation *f* occurs before *t* where in other cases *b* is found: *gifts*, f., gift (comp. *giban*, once, Luke I. 27 *fragibtim*); *þaúrfts*, need. *b* is common before *n*: *ibns, stibna, daubnan*, but the termination *ubni*, interchanges with *ufni*, for example, *fraistubni*, temptation; but *waldufni*, power; *aflifnan*, to remain over (cf. *laiba*, remnant).

GUTTURALS.

k.

§ 57. Gothic *k* corresponds to Greek *κ*, Lat. *c.*; e. g., *Kêfas*, *Κηφᾶς; aíkklêsjô*, *ἐκκλησία*; *laíktjô*, lectio. Gothic *k* in Greek words represents also *χ;* e. g., *kàúrazein*, *Χοραζίν; arkaggilus*, *ἀρχάγγελος*. *χ* is seldom retained, always in *χristus* (cf. § 2).

Note 1. *k*, when labialized (*kw*), has a special sign: *q* (§ 59).

§ 58. Examples for *k*: a) Initially: *kniu*, knee; *kaúrn*, corn; *kuni*, kin; *kalds*, cold; *kiusan*, choose; *kalbô*, f., calf. b) Medially; *brikan*, to break; *aukan*, to increase; *akrs*, field; *reiks*, mighty; *mikils*, great; *waúrkjan*, to work; *laikan*, to leap; *rakjan*, to stretch, reach. Finally: *ik*, I; *mik*, me; *juk*, yoke.

Note 1. *kk* in *smakka,* fig; *sakkus,* sack.

Note 2. In word-formation *h* takes the place of *k* before *t,* for instance, *saúhts,* sickness (cf. *siuks*); *wahtwô,* watch (cf. *wakan*); *brûhta* (pret. of *brûkjan*), *þâhta* (cf. *þagkjan*). — Since examples are entirely wanting, it is uncertain, whether the 2. pers. pret. of verbs in *k* (e. g., *wakan, aukan, têkan*) takes *k* or *h* before the *t;* thus *wôkt* or *wôht* (?).

q.

§ 59. The Gothic sign *q* does not occur in the Greek alphabet, it had been adopted from the Latin (Q). In Latin words it corresponds to *qu* (*qartus* Rom. XVI. 23), and it is tolerably certain that its phonetic value is that of Latin *qu* which denoted a labialized *k*-sound, the latter being a simple consonant, not forming position. Comp. Collitz, Zeitschrift für deutsche Philologie XII. 481 et seq.

Note 1. The double sign *kw* (*kv*) which occasionally occurs for the single sign *q,* is founded on the perception that in the cognate Germanic languages Gothic *q* corresponds to a combination of consonants which appears as *k* immediately followed by a *w*-sound, and is therefore represented by two signs, in A.-S. by *cw,* in O. N. by *kw,* in O. H. G., N. H. G. by *qu.* Thus Gothic *qiþan* = A.-S. *cweðan,* O.-S. *kveða,* O. H. G. *quedan.* This, however, does not prove anything as to the phonetic value of Gothic *q,* although it is possible that its pronunciation was entirely equivalent to that of the N. H. G. *qu.* — Comp. also § 41, n.

§ 60. Examples for *q: qinô*, wife, woman; **qius*, plur. *qiwai*, alive; *qaírnus*, mill; *qiman*, to come; *naqaþs*, naked; *aqizi*, axe; *riqis*, darkness; *sigqan*, pret. *sagq.*

h.

§ 61. Gothic *h* in Greek words represents the rough breathing (e. g., *Haíbraius,* Ἑβραῖος; *Hêrôdês,* Ἡρῴδης; but the rough breathing is often disregarded, as in *ôsanna,* ὡσαννά). Gothic *h* had accordingly, when initial, the value of the mere aspirate. The pronunciation of medial and final *h* may be supposed to have still been that of the fricative sound (H. G. *ch*). Comp. the assimilations (§ 62, n. 3) and the breaking (§ 62, n. 1). Also initial *h* before consonants, *hl, hn, hr,* (*hw*) had probably a stronger sound.

Note 1. Latin writers render Gothic *h* by their *h,* as in *Hildibald, Hildericus;* but they also ommit it, for example, *Ariamirus, eils* = *hails* in the epigramm, Haupt's Zeitschrift I. 579; comp. Dietrich, Aussprache p. 77.

Note 2. Gothic *h* labialized (*hw*), has a special sign: *ƕ* (§§ 63. 64).

Note 3. Medial *h* is sometimes interposed between vowels in foreign names, for example, *Johannes, Ἰωάννης; Abraham, Ἀβραάμ.*

§ 62. 1) Examples for *h:* a) Initially: *haúrn,* horn; *hana,* cock; *hairtô,* heart; *hails,* salvation (hail); *hund,* hundred; *haf-jan,* to heave; — initial combinations: *hlaifs,* bread; *hliuma,* m., hearing; *hlifan,* to steal; *hlûtrs,* pure, clean; *hlahjan,* to laugh; *hnáiws,* low; *hrains,* clean; *hrôpjan,* to call; *hrôt,* n., roof. — Medially: *faihu,* cattle; *taihun,* ten; *teihan,* to show, teach; *saihs,* six; *nahts,* night; *liuhtjan,* to shine; *filhan,* to conceal; *swaihra,* socer. — c) Finally: *jah,* and; *-uh,* and (comp. § 24, n. 2); *falh* (from *filhan*); *táuh* (from *tiuhan*), etc.

Note 1. Before *h* (as before *r*) *i* is broken to *ai, u* to *au;* comp. §§ 20 and 24.

Note 2. Dropping of the nasal before *h,* with compensation; e. g., *fâhan* (from *fanhan*), *þûhta* (from *þunhta*), etc. Comp. § 50, n.; § 5, b; § 15, b.

Note 3. Final *h* in *uh* (or *-h* § 24, n. 2), *jah, nih,* may be assimilated to the initial sound of the following word. This is seldom found in the Gospels (Cod. argent.) and in Cod. B, and only before particles or pronouns beginning with *þ;* but frequently, and also before other consonants, in Cod. A and Skeir.; e. g., *wassuppan,* (= *wasuh þan,* but there was) Mk. I. 6; *summaiþþan* (= *sumaih-þan,* but some) Mt. XXVI, 27; *sijaiþþan* (= *sijaih-þan,* but it shall be) Mt. V. 37; *jappê* (= *jah-þê,* and if); *niþþan* (= *nih-þan,* and not); — before other consonants in A: *jalliban* (= *jah liban,* and to live) II. Cor. I. 8; *jaggatraua* (= *jah gatraua,* and I trust) Rom. XIV, 14; *jaddu* (= *jah du,* and to) II. Cor. II. 16; *jabbrusts* (= *jah brusts*) II. Cor. VII. 16; *nukkant* (= *nuh kant* doest thou know now?) I. Cor. VII. 16; exceptionally also in cod. argent., but only in Luke: *janni* (= *jah ni*) Lk. VII. 32; *nissijai* (= *nih sijai*) Lu. XX. 16.

Note 4. Final *h* is sometimes dropped (in consequence of having lost its sharp sound): *harjô* Mk. XV. 6 (for *harjôh*), *hammê* Gal. V. 3 (for *hammêh*), *harjanô* Skeir. 43 (for *harjanôh*), frequently *inu* for *inuh,* without, in A; — Dropping of *h* will be observed in consonant combinations, as in *hiuma* Lu. VI. 17; VIII. 4; for *hiuhma* (multitude) elsewhere; *drausnôs* Skeir. 50 (cf. *drauhsna,* fragment); *als* (for *alhs*) Mk. XV. 38, and others. Each of these cases is probably owing to the copyist and has as a rule been corrected by the editors. Comp. Bernhardt, Vulfila LIII et seq. Also superfluous *h* occurs in *snauh* (for *snau*) I. Th. II. 16.

Note 5. In word-formation *h* is found as well as *k* (See § 58, n. 2), also *h* for *g* elsewhere (see § 66, n. 1).

hv.

§ 63. The sign *hv* denotes a sound peculiar to the Gothic, it has no equivalent in Greek. The Gothic character (whose

alphabetical place is that of Greek Ψ) is commonly rendered by *hv* (*hw*) the cause of which lies in the fact that the corresponding words of all the other Germanic languages (at least initially) have *hw* (*hu*, *hv*); e. g., Gothic *hveits* = O. H. G. *hwîz*, O. S., A.-S. *hwît*, O. N. *hvîtr*, white. There are however reasons in favor of the supposition that the Gothic *hv* was a simple consonant, which we then may regard as a labialized *h*. It is therefore recommendable to render the single Gothic sign by the ligature *hv*.

Note 1. Gothic *hv* and *hw* are not identical. This is proved by the fact that in composition *h* and *w* remain unchanged: *þairhwakands* keeping watch throughout, Lu. VI. 12; *ubuhwôpida* (belonging to *ufwôpjan*) and he cried out, Lu. XVIII, 38. — There are still more reasons for *hv* representing a single sound, namely the fact that the verb *saihvan* inflects like verbal stems ending in a single consonant (§ 34, n.) and that in reduplication *hv* has the value of a single consonant (*haihvôþ* § 178). Comp. Holtzmann, Altdeutsche Grammatik I. 25.

§ 64. Examples for *hv:* Initially: *hvas*, who, *hvairnei*, f., skull; *hvairban*, to walk; *hveila*, time; *hvôpan*, to boast: *hvaiteis*, wheat; — medially: *ahva*, water; *saihvan*, to see; *leihvan*, to lend; *þeihvô*, thunder; *aihva-tundi*, f., bramble-bush; *nêhva*, near; — also finally: *sahv*, *sahvt* (pret. of *saihvan*), *nêhv*, near.

Note 1. With reference to the breaking of *i* and *u* *hv* has the same force as *h* (§ 62, n. 1).

g.

§ 65. *g* corresponds to Greek γ, even when having the value of a guttural nasal. Examples are: *synagôgê*, συναγωγή; *aggilus*, ἄγγελος. — The pronunciation of Gothic initial *g* was most certainly that of a soft stop-sound; *g* final and medial had possibly a spirant pronunciation.

Note 1. Latin writers represent *g* in Gothic words by *g*, but also by *c*, for example, *Caina* and *Gaina* (Jornandes); *Commundus* (= *Gummundus*); medially, especially before *i*, it is often dropped. E. g., *Eila* and *Agila*, *Egila*, *Aiulf* (= *Aigulf*), *Athanaildus* (= *Athanagildus*). Comp. Dietrich p. 73 et seq.

§ 66. *g* stands in Gothic frequently, both when initial and medial. Examples: a) *gasts*, guest; *guma*, man; *gulþ*, gold; *gôþs*, good; *giutan*, to pour; *greipan*, to gripe, seize; *graban*, to dig. b) *agis*, terror; awe; *wigs*, way; *gawigan*, to move; *steigan*, to mount; *ligan*, to lie; *þragjan*, to run; — *augô*,

eye; *tagr*, tear; *tigus*, ten; *aigan*, to possess; in the suffix: *mahteigs*, mighty; *môdags*, angry.

Also final *g* remains unchanged: *ôg*, I fear; *mag*, I can; *wig* (acc. of *wigs*), etc.

Note 1. *g* becomes *h* before suffixal *t*, for example, *mahts*. *mahta* (cf. *mag*); *ôhta* (cf. *ôg*); *bauhta* (cf. *bugjan*, to buy); *brâhta* (cf. *briggan*); but 2. pers. pret. in *t* does not seem to admit of a change of consonants. There occurs only *magt* from *mag* (§ 201). — Also elsewhere in word-formation an interchange between *h* and *g* takes place in words belonging to the same root: *taihun*, 10, and *tigus*, 10; *filhan*, to hide, and *fulgins* (adj.), hidden; *faginôn*, to rejoice, and *fahêþs*, f., joy; *huggrjan*, to hunger, and *hûhrus*, hunger; *juggs*, young, comparative *jûhiza;* for the interchange between *áig* and *áih* see § 203, n. 1.

§ 67. *g* denotes also the guttural nasal (see § 50). E. g. (*n*+*g*): *laggs*, long; *briggan*, to bring; *tuggô*, tongue; *figgrs*, finger; *gaggan*. to go; — (*n*+*k*): *drigkan*, to drink; *þagkjan*, to think; *þugkjan*, to think, seem; *igqis* (to) you two; *sigqan*, to sink; *stigqan*, to sting, thrust.

Note 1. The regular notation of the guttural nasal is *g*, but before *k g* it is sometimes doubled, regularly in Cod. B: *siggqan*, *iggqis*. This duplication is not found before *g*; the only case, *atgagggand* Mat. IX. 15, is corrected by the editors. The opposite mistake is found three times: *faúragagja* Lu. VIII. 3, XVI. 1 (for *faúragaggja*, steward); *hugridai* I. Cor. IV. 11 (for *huggridai*). Comp. Vulfila ed. Bernhardt p. LI.

Note 2. The guttural nasal is represented only a few times in the Gospel of St. Luke by Latin *n*, for example, *þank* XVII. 9; *bringiþ* XV. 22.

§ 68. The combination *ggw* deserves special attention. It is 1) guttural nasal, as is proved by the *ngs* of the other Germanic languages (also in Old Norse). *aggwus*, narrow (O. H. G. *engi*, O. N. *öngr*); *siggwan*, to sing (O. H. G. *singan*); *saggws*, a singing, song. Belongs here also *unmanariggws*, cruel, wild?

2) Another *ggw* corresponds to West-Germanic *uw* (O. H. G. *uu* or *uuu*), O. N. *gg*(*v*): *triggws*, faithful (O. H. G. *triuui*, O. N. *tryggr*), *bliggwan*, to beat (O. H. G. *bliuuan*), **glaggwus*, accurate (O. H. G. *glauuêr*, O. N. *glöggr*), *skuggwa*, mirror (O. N. *skyggja*, f. belonging to Gothic *skawjan*).

DENTALS.

t

§ 69. Gothic *t* corresponding to Greek *τ* is frequent both initially and medially. Examples: a) initially: *tunþus*, tooth;

triu, tree; *tuggô*, tongue; *tagr*, tear; *taihun*, ten; *twai*, two; *tamjan*, to tame; *trauan*, to trust; *st: steigan*, to mount, rise. b) medially: *watô*, water; *hairtô* heart; *baitrs*, bitter; *itan*, to eat; *giutan*, to pour; *sitan*, to sit; *witan*, to know.

Final *t* remains unchanged: *wait*, I know; *at*, at; *wit*, we two.

Note 1. Double *t* stands in *atta*, father; *skatts*, money.

Note 2. Before *t* of word-formation or inflection *t* is changed to *s*, for example, 2. pers. sing. pret. *waist* (from *wait*); *haihaist* (from *haitan*, to be called); weak pret. *gamôsta* (from *gamôt*); *kaupastja* (from *kaupatjan*, to buffet); *wissa* (from *wista*, cf. *wait*); *ushaista*, needy (belonging to *haitan*); *blôstreis*, worshipper (belonging to *blôtan*, to worship).

þ

§ 70. Gothic *þ* corresponds to Greek *ϑ*, as in *þômas*, *Θωμᾶς*. *Naþan*, *Ναθάν*); both had the same sound, namely that of the modern Greek *ϑ*, i. e. an interdental hard spirant (= Engl. *th*).

Note 1. Latin writers render Gothic *þ* by *th*, e. g., *Theodoricus*, *Theodomirus*. Also some later texts have *th* for *þ*.

§ 71. *þ* in Gothic words is frequent. Examples: a) Initially: *þulan*, to tolerate; *þanjan*, to stretch; *gaþairsan*, to wither; *þaúrsus*, torrid; *þaurstei*, thirst; *þata* (pron.) that; *þu* thou; *þreis*, three; *þliuhan*, to flee; *gaþláihan*, to embrace, console; *þwahan*, to wash. b) Medially: *brôþar*, brother; *tunþus*, tooth; *wiþrus*, lamb, wether; *fraþi*, n., understanding; *fraþjan* to understand; *anþar*, other; *haþar*, which of the two; *waírþan*, to become; *qiþan*, to say. c) Final *þ* also remains unchanged; e. g., *þiuþ*, good (*þiuþis*), *qaþ* (from *qiþan*), *aiþs*, oath, acc. *aiþ*.

Note 1. *þþ* in *aiþþau*, or; furthermore by assimilation from *h-þ*, *niþþan*, etc. See § 60, n. 3.

Note 2. *þ* final and before the nominative-*s* often represents *d*, and is to be distinguished from *þ* in the words given under *c*), the latter having also *þ* medially. See § 73.

Note 3. *þ* becomes *s* before *t*. E. g., 2. pers. s. pret. *qast* (from *qiþan*); *warst* (from *wairþan*); *snaist* (from *sneiþan*, to cut).

d

§ 72. *d* corresponds to Greek *δ*. The modern Greek pronunciation of *δ* is that of a soft interdental spirant (*ð* · Engl. soft *th*). This pronunciation is also to be given to *d*,

at least medially after vowels. But initially and medially after *n, l, r, z* — *d* has the value of a soft stop-sound.

§ 73. Examples for *d:* a) Initially: *daúr*, n., door: *daúhtar*, daughter; *dal*, dale, vally; *dauns*, odor; *daddjan*, to suckle; *ga-daursan*, to dare; *driusan*, to fall; *dwals*, foolish (dull); b) Medially: *sidus*, custom; *wadi*, n., pledge, bet; *midjis*, medius; *widuwô*, widow; *biudan*, to offer; *bindan*, to bind; *haírda*, herd; *waldan*, to rule, wield; *mizdô*, reward. — *fadar*, father; *frôdei*, understanding (hereto belongs adj. *frôþs, frôdis*, wise); *fidwôr*, four; *þridja*, tertius; *þiuda*, people; *-ida*, as in *auþida*, desert; *gahugds*, understanding; *gards*, house, yard; *hardus*, hard; *hund*, hundred; *and*, on, at; *alds*, age (cf. *alþeis* old); *kalds*, cold; *gazds*, sting.

Note 1. In Gothic words *dd* is found only in: *waddjus*, wall; *daddjan*, to suckle; *twaddjê* (gen. of *twai*, 2); *iddja*, I went; hence always in the combination *ddj*.

§ 74. *d* final and before the *s* of the nominative is retained only after consonants; e. g., *hund, nimand* (3 pers. plur. pres.), *gards, alds, gazds, gahugds*. When *d* after a vowel becomes final, it is changed into *þ*, because *þ* denotes the hard sound corresponding to *d*. The greater number of the Gothic final *þs* have for the sake of euphony arisen from medial *d*, the smaller number are original, also medial *þs* (§ 71, n. 2).

Examples: *staþs, stadis*, place (but *staþs, staþis*, coast shore); *haubiþ, haubidis*, head; *liuhaþ, liuhadis*, light; *frôþs, frôdis*, wise; *gôþs, gôdis*, good; *báuþ* pret. of *biudan; bidjan*, to pray, pret. *baþ;* all partic. pret. w. v., as *nasiþs, nasidis; salbôþs, salbôdis;* furthermore all final *þs* in verbal inflection (3. p. s. 2. pl.), as in *nimiþ, nêmuþ, nêmeiþ*, — but with enclitic *uh; nimiduh, nêmuduh, nêmeiduh;* — adverbs like *hvaþ*, whither (comp. § 213); prepos. *miþ*, with.

Note 1. The change of final *d* into *þ* is not found in all cases in our texts. This appearance cannot be referred to the original text of Ulfilas, but is a deviation from the normal state, owing to the copyists, a fact proved by the frequent occurrence of final *d* in the Gospel of St. Luke, especially in the first ten chapters, not unfrequently also in the Gospel of St. John, more rarely in the other books. Examples from the 6th chap. of Luke are *samalaud* 34, *gôds* 35. 43, *gôd* 43, *mitads* 38, partic. *gamannvids* 40, *gasulid*, and especially many verbal forms: *taujid* 2, *ussuggwud* 3, *faginôd, laikid* 23, *habaid* 24, *usbairid* 45, etc. — Since the Gospel of Luke contains younger forms of speech (§ 220, 1), we

will have to regard these forms as having developped at a later period, introduced into our texts by individual writers. — Comp. also Kock, zs. fda. XXV. 226 et seq., who shows that these *ds* for *þs* are most frequent after unaccented vowels (e. g., *mitads*), but after an accented vowel only when the latter is long or a diphthong, rarely however after a short accented vowel (e. g. *mid* Luke VII. 11).

Note 2. Since final *þ* has by all means to be taken as regular, it must also be employed in words of which only forms with medial *d* are found: *biuþs, biudis,* table; *rauþs,* red; *usdauþs,* zealous; *gamaiþs,* maimed; *môþs,* anger; *knôþs,* stock, race. Therefore we must also write *garaiþs,* ready; *unlêþs,* poor, each of which, besides the forms with medial *d,* has once the final form *garaid* and *unlêds.* But both forms stand in Luke.

With final *d only* are repeatedly found; *weitwôds,* witness, acc. *weitwôd*: twice *gariuds* (*gariud*) honorable, only one final form with *d* (but none with *þ*) occurs in *braids,* broad, *dêds,* deed; *wôds,* raging, possessed; *grids,* grade, degree; *skaiskaid* (pret. of *skaidan*). Also here we will consequently have to regard the form *dêþs, wôds,* etc. as normal, for the forms with *d* were probably introduced by the copyists.

Note 3. This final *þ* for *d* must not be confounded with the radical *þ* in words that have the same root as those with *d,* for instance, *frôd-* (n. *frôþs*) wise; *frôdei,* wisdom, but *fraþi,* understanding; *fraþjan,* to understand; *sinþs,* way; but *sandjan,* to send; *alds,* age, but *alþeis,* old.

Note 4. *þ* is seldom found where initial *d* is expected. Thus *guþa* Gal. IV. 8 instead of *guda, unfrôþans* Gal. III. 3.

§ 75. The *d* of weak preterits, which stands generally after a vowel (*nasidu, habaida*), is retained after *l* and *n* (*skulda, munda*), while after *s, h, f* it appears as *t: kaupasta, mosta, daúrsta, þâhta, þûhta, brûhta, waúrhta, baúhta, ôhta, mahta, áihta, þaúrfta;* it becomes *þ* in *kunþa, ss* from *st* through assimilation in *wissa.*

Conform to this rule are the participles *nasiþs, habaiþs, skulds, munds;* but *waúrhts, baúhts, wahts, binaúhts, þaúrfts, kunþs.* Comp. § 187, n. 1; § 197 *et seq.;* 208. 209.

Note 1. *d* becomes *s* before the *t* of 2nd p. pret: *baust* (from *biudan, bauþ*). *s* for *d* occurs in word-formation as well, for example, *gilstr* (cf. *gildan*), tribute; *anabusns,* commandment (cf. *biudan*).

s

§ 76. *s* is a hard dental spirant corresponding to Greek σ. *s,* especially when initial, is very frequent in Gothic words.

Examples: a) Initially: *sunus,* son; *sitan,* to sit; *skadus,* shadow; *speiwan,* to spit; *standan,* to stand; *straujan,* to strew; *slêpan,* to sleep; *smals,* small; *snutrs,* wise; *swaihra,* father-in-law.

b) Medially: *kiusan,* choose; *wisan,* to be; *wasjan,* to vest, clothe; *þûsundi,* thousand; *gasts,* guest; *hansa,* host, multitude; *aúhsa,* ox; *þaúrsus,* withered.

c) Also final *s* remains unchanged, as in *gras,* grass; *mês,* table; *was* (pret. of *wisan*); *hals,* neck.

Note 1. *ss* occurs often; e. g., *hvassei,* severity; *qiss,* speach; *wissa* (pret. of *witan*); termination *-assus* (*þiudinassus,* kingdom, etc.

Note 2. Final *s* stands in most cases for medial *z*; this is especially the case in inflection. Comp. § 78, dropping of the nominative *s* § 78, n. 2.

Note 3. *s* from *t, þ, d* before consonants (*t*); see § 69, n. 2; § 71, n. 3; § 75, n.

z

§ 77. *z* corresponds in Greek words to ζ, e. g., *Zaibaidaius* Ζεβεδαῖος; *azymus,* ἄζυμος. The sound of *z* is the soft sound whose corresponding hard sound is *s;* therefore it is a sonant dental spirant (Engl. *z*). The Greek ζ denoted this sound already at the time of Ulfilas (as in modern Greek).

§ 78. a) In Gothic words *z* never occurs initially.

b) Medial *z* is frequent. Final *z,* however, becomes *s,* the corresponding hard sound (comp. *b—f, d—þ*). *azêts,* easy; *hazjan,* to praise; *hazeins,* praise; *dius,* gen. *diuzis,* animal; *hatis,* gen. *hatizis,* hatred; *hatizôn,* to be angry; *huzd,* treasure; *gazds,* sting; *mizdô,* reward; *azgô,* ashes; *marzjan,* to offend; — comparatives: *maiza,* major; *frôdôza, alþiza,* etc.; pronominal forms; e. g., *izwara, þizôs, þizê, blindaizôs;* 2. sing. middle, as *haitaza.*

c) Most of the final *ss* represent a *z,* especially the inflectional *ss*; these are changed to *z* as soon as they become initial by an enclitic addition, for example, the *s* of the nom. *hvas,* who?, but *hvazuh; is,* he, but *izei,* who (relative); *us,* out, but *uzuh, uzu; dis-,* an intensive prefix = Lt. dis- (*dizuhþansat* Mk. XVI. 8); *þôs,* fem. n. pl., *þôzuh; weis,* we, *weizuh; wileis* 2. pers. s., *wileizu;* adv. *mais,* more (cf. *maiza*); *áiris,* earlier (cf. *áiriza*), etc.

Note 1. *z* was rarely retained when becoming final: *minz,* less, II. Cor. XII. 15. Codex B instead of *mins* elsewhere; *riqiz* (4 times), darkness, besides *riqis,* gen. *riqizis; aiz,* ore, only Mk. VI. 8; *mimz,* flesh, I. Cor. VIII. 13.

Note 2. The *s* (*z*) of the nom. sing. drops 1) after *s* (*ss, z*): *drus,* m., gen. *drusis,* fall; *swês,* g. *swêsis,* adj. one's own; *laus, lausis,* empty,

vain; *us-stass,* f., gen. *usstassais,* resurrection; 2) after *r,* when immediately preceded by a short vowel: *wair, wairis,* man; *baúr,* son; *kaisar,* Caesar; *anþar,* another, second; *unsar,* our; *s* remains however after a long syllable: *akrs,* field; *hôrs,* lecher; *skeirs,* clear; *swêrs,* dear, worthy; *gáurs,* sad. Irregular is the once occurring nom. (Nehem. V. 18) *stiur.*

Note 3. *z* and *s* occur interchangeably in the preter. of *slêpan,* to sleep; *saislêp,* Mt. VIII. 24; Luke VIII. 23; I. Th. IV. 14; *saizlêp,* Joh. XI. 11; I Cor. XV. 6.

Note 4. The *z* of the prep. *us* is in combinations assimilated to following *r* (comp. § 24, n. 2), as in *urruns,* a running out, departure; *urreisan,* to arise; *urrûmnan,* to be enlarged (besides *usrûmnan* Codex B. II Cor. VI. 11). In other cases *us* retains its final form, as in *usagjan,* to frighten, *usbeidan,* to expect, abide for (Comp. § 56, n. 2). Only in *uzôn* (pt. of **usanan,* to breathe out, expire) Mk. XV. 37, 39, and *uzêtin* (dat. of **usêta,* manger) Lu. II. 7, 12, 16 *z* for *s* appears before a vowel.

Note 5. When *us* comes before a word beginning with *st,* one *s* is sometimes dropped: *ustaig* (from *us-steigan*) Mk. III. 13, *ustôþ* Lu. VIII. 55, X. 25; *ustandiþ* Mk. X. 34 (from *us-standan*); *ustassai* (from *usstass*) Lu. XIV. 14. — Comp. *diskritnan* (for *dis-skritnan*) Mt. XXVII. 51; there is no analogon for *sp.*

APPENDIX.

GENERAL REMARKS ON THE CONSONANTS.

§ 79. In Gothic the soft spirants, *b, d, z,* are changed into the corresponding hard sounds, *f, þ, s,* when final and before the *s* of the nominative (Comp. §§ 56. 74. 78). The fourth soft spirant, medial *g* (§ 66), however, remains soft when final, at least in writing, while in pronunciation the analogy of the other cases suggests hardening.

Note 1. Also the *bs, ds, zs* are sometimes retained when final; *z* however rarely (§ 78, n. 1), but *b* and *d* frequently, especially in certain places where also other forms of a later origin are found. Comp. § 56, n. 1, § 74, n. 1, and Kock zs. fda. XXV. 226 et seq.

§ 80. Double consonants in Gothic are especially the liquids, *ll, mm, nn, rr,* and also *ss;* other cases, as *kk* (§ 58, n. 1), *tt* (§ 69, n. 1), *þþ* (§ 71, n. 1) *dd* (§ 73, n. 1), are rare; — the frequently occurring *ggs* (§§ 67. 68) are of a different kind.

Double consonants at the end of a word and before the

nominative *s* are retained: *skatts, full, kann, rann, wamm, gaviss.* Likewise before *j: fulljan, skattja, kannjan;* but before other consonants they generally become single: *kant, kunþa* (from *kann*), *rant* 2. sing. pret., *runs,* m., a running (cf. *rinnan*); *swumfsl,* pond (cf. **swimman*); — commonly, however, *fullnan; fulnan* occurs but a few times.

Note 1. In the MSS. double consonants are sometimes found for single ones, as *allh* Lu. II. 46, and single consonants for double ones, as *wisêdun* Lu. II. 43, *inbranjada* (for *inbrannjada*) John XV. 6. Both cases are mistakes which are generally corrected by the editors. Comp. Bernhardt, Vulfila p. LVII.

§ 81. The consonantal changes before dentals, which considered from an etymologico-comparative standpoint, are, of course, of a various nature, may, practically from a mere Gothic standpoint, be embraced in the following rule.

Before the dentals, *d, þ, t,* all labial stop-sounds and spirants are changed into *f,* all gutturals to *h,* all dentals to *s;* the second dental of such a combination is always kept as *t.*

Examples: *skapjan, gaskafts* (§ 51, n. 2); *þaúrban* (**þaúrbda*), *þaúrfta, giban, gifts* (§ 56, n. 3); — *siuks, saúhts; þagkjan, þâhta* (§ 58, n. 2); *magan, mahta* (§ 66, n. 1.); — *wait, waist* (§ 69, n. 2) *wairþan, warst* (§ 71, n. 3); *biudan, baust* (§ 75, n. 1).

Note 1. An exception is *magt* (2. pers. of *mag* § 201), and *gahugds,* understanding.

Note 2. *st* may become *ss* by way of assimilation, as *wissa* from *witan* (see § 76, n. 1). Comp. Kögel, Beitr. VII, p. 171 et seq.

§ 82. Cases of assimilation only with *h* (§ 62, n. 3) and with *us* (78, n. 4).

INFLECTIONS.

CHAP. I. DECLENSION OF NOUNS.

GENERAL REMARKS.

A) OF THE GOTHIC DECLENSION IN GENERAL

§ 83. In the Gothic declension there are three genders, as in the other Germanic dialects — masculine, neuter, and feminine.

Note 1. By form the neuter and masculine of all declensions are alike, except in the nom. and acc. of both numbers.

Note 2. A distinction of gender is wanting only with the personal pronoun of the 1. and 2. persons; likewise also with the reflexive pronoun (§ 150), and with the numeral adjectives 4—19 (§ 141).

§ 84. There are two numbers in the Gothic declension — singular and plural.

Note 1. The dual which originally existed in all Indo-Germanic languages, is found in the Gothic declension only in the personal pron. of the 1. and 2. persons (§ 150).

§ 85. There are four complete cases in the Gothic declension — nominative, genitive, dative, accusative. In most cases the vocative resembles the nominative, only in the singular of some declensions there occurs a vocative different from the nominative, which, then, however, is always the same as the accusative.

Note 1. The Gothic dative represents several Indo-Germanic cases (dative, ablative, instrumental). Relics of the neuter instrumental are still present in the pronominal declension — *þê* (§ 153), *hvê* (§ 159).

B) OF THE DECLENSION OF SUBSTANTIVES.

§ 86. The declension of substantives in Gothic is divided into a vowel and a consonantal declension, according as the stems of the substantives end in a vowel or a consonant.

Note 1. The original form of the stems has in part been obscured by blending the stems with the endings, by loss of vowels at the end, and the like, so that a correct division into vowel and consonantal declensions is altogether subject to the Comparative Indo-Germanic Grammar. From the especially Gothic standpoint we should not have been led to this division.

§ 87. Of the classes of the consonantal stems in Gothic that of the *n*-stems (stems in *-an, -ôn, -ein*) have widely developed, while of other consonantal inflections but a few remains are preserved (§ 114 et seq.). According to Jacob Grimm the *n*-declension is also called weak declension.

§ 88. There are four classes of the vowel declension — stems in *a, ô, i, u.* According to this, we distinguish between *a-, ô-, i-,* and *u*-declensions. The stem-characteristics are still clearly seen in all classes in dat. and acc. pl., as in *dagam, dagans; — gibôm, gibôs; — gastim, gastins; — sunum, sununs.* According to Jac. Grimm the vowel declension is also called strong declension.

Note 1. Of the four vowel declensions the *a-* and *ô*-declensions stand in close connection; the *a*-declension contains only masculine and neuter nouns (*dags, waúrd*), to the *ô*-declension belong only feminines. Both declensions are therefore generally reduced to one class called *a*-declension.

Note 2. The Gothic *a*-declension corresponds to the second or *o*-declension in Greek and Latin (Gr. masc. *-oς; neut. -ov;* Lat. *-us, -um*) the Gothic *ô*-declension corresponds to the first or *ā*-declension in Greek and Latin. Now since Comparative Grammar teaches us that the vowels of the Greek and Latin are older than those of the Germanic, and that at an early period in Germanic the stems of the corresponding masculines and neuters must have ended in *o* and those of the feminines in *â,* we often employ also in Germanic grammar the term *o*-declension for the masculines and neuters, the term *â*-declension for the feminines.

A) VOWEL (STRONG) DECLENSION.

1.A) *A*-DECLENSION.

§ 89. The Gothic *a*-declension contains only masculines und neuters. We distinguish between pure *a*-stems and *ja*-stems.

Note 1. The *wa*-stems in Gothic differ but very little from the pure *a*-stems, and they occur only in a few words (§ 92, n. 3; § 93; § 94, n. 1).

MASCULINES.

§ 90. Paradigms of the masculines. a) Pure *a*-stems: *dags,* day (from more ancient **dagaz*, Early Germ. **dago-z*, § 88, n. 2); *hlaifs,* bread (E. Germ. **hlaiƀo-z*). b) *ja*-stems: *hairdeis,* herd, shepherd (E. Germ. **herdio-z*), *harjis,* army (E. Germ. **harjo-z*).

Sing. N.	dags	hlaifs	hairdeis	harjis
G.	dagis	hlaibis	hairdeis	harjis
D.	daga	hlaiba	hairdja	harja
A.	dag	hlaif	hairdi	hari
V.	dag	hlaif	hairdi	hari
Plur. N.	dagôs	hlaibôs	hairdjôs	harjôs
G.	dagê	hlaibê	hairdjê	harjê
D.	dagam	hlaibam	hairdjam	harjam
A.	dagans	hlaibans	hairdjans	harjans.

§ 91. Like *dags* decline, for example, *stains,* stone; *skalks,* servant; *tains,* twig; *himins,* heaven; *fisks,* fish; *wigs,* way; *wulf,* wolf; *fugls,* fowl, bird; *aiþs* (gen. *aiþis*), oath.

hlaifs shows the hardening of a medial soft spirant when becoming final (comp. §§ 56. 79). Likewise does *laufs* (n. pl. *laubôs*) leaf.

Note 1. The declension of these masculines is identical with that of the masculines of the *i*-decl. (§ 100) in the whole sing. and in the gen. plur., and so to which declension they belong must be decided from the nom., acc., and dat. plur: hence a number of masculines which are not found in those plural cases cannot with certainty be arranged. In many cases the other Germanic languages will enable us to decide. According to this, *akrs,* field; *mêgs,* son-in-law; *maurgins,* morning; *snaiws,* snow; *maiþms,* gift, belong to the *a*-declension.

Note 2. Words which are not found in the nom. sing. nor in the nom. acc. plur., may also be neuter. Thus *akeitis* may be the genitive of both **akeits,* and **akeit*. But some of these words are certainly masc., as is evident from the adjectives by which they are modified, or from their cognate dialects; e. g., *slêps,* sleep; *wôkrs,* usury; *aúhns,* oven; *tweifls,* doubt; *môps,* anger (gen. *môdis,* comp. § 74).

Note 3. According to the rules concerning final *w* (42), the nom. sing. and acc. and voc. sing. of *þiwôs, þiwê* (servant), the only forms found, are *þius* and *þiu*.

Note 4. According to § 78, n. 2, the *s* of the nom. sing. is dropped

in **ans* (dat. *anza*), beam; **hals, halsis,* neck; *freihals,* freedom; *wair,* man; **gabaúr* (n. pl. *gabaúrôs*) a festive meal; *kaisar,* Caesar; *stiur,* steer.

Note 5. *wêgs,* wave (n. pl. *wêgôs,* but dat. pl. *wêgim*), *aiws,* time (dat. pl. *aiwam,* acc. pl. *aiwins*), show a tendency to merge into the *i*-declension.

§ 92. In the case of stems in *ja,* according to the rules concerning the contraction of *ji* into *ei* (§ 44 c), distinction must be made between words with long and those with short stem syllables. Further examples: a) of nouns with long syllables, and polysyllables: *asneis,* servant; *andeis,* end; *hvaiteis,* wheat; *sipôneis,* disciple; words in *-areis: laisareis,* master; *bôkareis,* scribe, and others; b) of nouns with short syllables: *niþjis,* cousin; *andastaþjis,* adversary.

Note 1. *andeis,* end, has Rom. X. 18 the acc. pl. according to the *i*-decl., *andins.*

NEUTERS.

§ 93. Paradigms. a) Pure *a*-stems: *waúrd,* word; *haubiþ,* head. b) *wa*-stems: *kniu,* knee. c) *ja*-stems: *kuni,* kin.

Sing. N.	waúrd	haubiþ	kniu	kuni
G.	waúrdis	haubidis	kniwis	kunjis
D.	waúrda	haubida	kniwa	kunja
A.	waúrd	haubiþ	kniu	kuni
Plur. N.	waúrda	haubida	kniwa	kunja
G.	waúrdê	haubidê	kniwê	kunjê
D.	waúrdam	haubidam	kniwam	kunjam
A.	waúrda	haubida	kniwa	kunja.

§ 94. The number of neuters declining like *waúrd* is very great; e. g., *blôþ, blôþis,* blood; *gulþ,* gold; *juk,* yoke; *jêr,* year; *haúrn,* horn; *sauil,* sun; *silubr,* silver; *agis,* fear; *sáir,* sorrow; *maúrþr,* murder; *gras, grasis,* grass.

Cases where the medial soft spirant (§ 79) is hardened, as in *haubiþ,* are, for example, *dius, diuzis,* animal; *hatis,* hatred; *riqis,* darkness (§ 78, n. 1); *liuhaþ, liuhadis,* light; *witôþ,* law.

Note 1. According to § 42, final *w* of stems in *wa* is changed to *u* after a short vowel. Like *kniu* goes *triu, triwis,* wood, tree. After a long vowel there is no change, e. g., *lêw,* occassion; *fraiw,* seed.

Note 2. According to § 91, n. 2, it cannot with certainty be stated, whether words which are not found in all forms of inflection, are masc. or neuter. On the grounds given under that paragr., the following words must be neuter: *dal,* dale, valley; *þaúrp,* field; *maþl,* market.

Note 3. The word *guþ* being neuter in form, is used as masc. when denoting the God of Christianity. The neuter pl. *guda* (comp. § 74, n. 4) denoting heathen gods, is still used. Since this word is found only in the abbreviated forms (§ 1, n. 4), *gþ, gþs, gþa*, the inflection of the sing. is doubtful. The full forms commonly given are; *guþ*, gen. *guþs*, d. *guþa;* the correct forms would be *guþ, gudis, guda*. Certainly wrong is the gen. *guþs:* it is undoubtedly entitled to the termination *-is*, but whether *guþis* or *gudis*, is uncertain. Therefore we have employed the abbreviated form *guþs* which is found in all editions; the same for the dat. *guþa*.

Note 4. *fadrein* „paternity„, when signifying „parents„, may be used as an indeclinable plur. preceded by the masc. article; *þai fadrein, þans fadrein*. But also the regular neuter plur. *fadreina* is used in the sense of „parents„. *Fadreins* (fem.) family, generation, must be distinguished from this (§ 103).

Note 5. The gen. sing. of *hatis*, hatred is once (Codex B) found as *hatis*, Eph. II. 3 (*hatize* A). For the neuters in *-is* comp. „Von Bahder, Verbalabstracta„ p. 52 et seq.

§ 95. Like *kuni* inflect stems in *ja*, both long and short syllables; e. g., *badi*, bed; *nati*, net; *fairguni*, mountain; *gawi, gaujis*, region (§ 42. 2); *taui, tôjis*, deed (§ 26); *reiki, reikjis*, kingdom, power; *arbi, arbjis*, heir; *galigri*, comsummation of marriage; *gawaúrki*, work, business; *garûni*, counsel; *andwairþi*, presence.

Note 1. Besides *-jis* a contracted gen. in *-eis* (comp. § 44 c, § 92) is found in but a few long- and polysyllabic nouns, for instance, *trausteis* (from *trausti*, covenant) Eph. II. 12; *andbahti*, service, has gen. *andbahtjis* (3 times) and *andbahteis* (once) (Lu. I. 23); *gawairþi*, peace, has gen. *gawairþjis* (6 times), *gawairþeis* (3 times).

1. B) *Ô*-DECLENSION.

§ 96. The Gothic *ô*-declension contains only feminines which in fact belong to the *a*-decl. (§ 88, n. 1). Also here we distinguish between pure *ô*-stems and *jô*-stems.

Paradigms: a) *giba*, gift (stem *gibô-*). b) stems in *jô* with long syllables: *bandi*, band (stem *bandjô-*); *mawi* girl (stem *maujô*).

Sing.	N.	giba	bandi	mawi
	G.	gibôs	bandjôs	maujôs
	D.	gibai	bandjai	maujai
	A.	giba	bandja	mauja
Plur.	N.	gibôs	bandjôs	maujôs
	G.	gibô	bandjô	maujô
	D.	gibôm	bandjôm	maujôm
	A.	gibôs	bandjôs	maujôs.

§ 97. Like *giba* inflect a great many words. E. g., *biđa,* request; *þiuda,* people; *hansa,* multitude; *sainala,* soul; *stibna,* voice; *airþa,* earth; *hveila,* while, hour; *wamba,* womb; *mildiþa,* mercy; *ahva,* water.

Note 1. Stems in *wô* and those in *jô* with short syllables decline like *giba;* e. g., *triggwa,* covenant; *bandwa,* sign; — *sunja,* truth; *halja,* hell; *sibja,* relationship, *plapja* street.

Note 2. Of *hveila* the acc. sing. *hveilô-* is found before the enclitic *-hun* in *hveilôhun;* see § 163, n. 1 (for form comp. *ainôhun* § 163 c, *harjôh* § 165).

§ 98. Like *bandi* go stems in *jô* with long stem syllables and those that have more than one syllable. Their inflection is the same as that of *giba,* except in the nom. voc. sing. which have *i* instead of *ja.* — Further examples are: *haiþi* heath, feld; *wasti,* garment; *þiudangardi,* kingdom; *hôftuli,* glory; *frijôndi,* female friend; *fraistubni,* temptation.

Note 1. Like *mawi* (for the change of *w* into *u* see § 42) inflects *þiwi, þiujôs,* maid-servant.

2) *I*-DECLENSION.

§ 99. This declension contains only masculines and feminines. The inflection of both genders properly ought to be the same throughout, but this is the case in the plur. only, while the masc. forms gen. and dat. according to the *a*-declension.

MASCULINES.

§ 100. Paradigms: *balgs* bottle, wine-skin; (E. Germanic *balgi-z*).

Sing.	N. balgs	Plur.	N. balgeis
	G. balgis		G. balgê
	D. balga		D. balgim
	A. balg		A. balgins
	V. balg		

§ 101. The numbre of masculines inflecting like *balgs* is not very great. E. g., *gasts,* guest; *gards,* house; *muns,* thought; *mats,* food; *saggws,* a singing, song; *saurs, saudis,* sacrifice; *brûþ-faþs* (*đ*), bridegroom; *staþs* (*đ*), stead, place.

Note 1. Words not occurring in n. d. a. plur. cannot with certainty be referred to this declension (comp. § 91, n. 1). In many cases, however, a comparison with the other Germanic dialects will show to which decl. they belong. Such a noun is, for example, *saiws,* lake, sea; but especially

a number of verbal abstracts like *gums,* arrival; *drus,* fall; *wlits,* face; *runs,* a running; *grêts,* weeping; *krusts,* gnashing (of teeth).

Note 2. The *s* of the nominative is dropped according to § 78, n. 2; e. g., *runs, runsis; drus, drusis; baúr, baúris,* natus, son.

Note 3. According to the rules for *w* (§ 42), the form *naus* (a dead man) is explained, n. pl. *naweis,* a. pl. *nawins;* hence the a. v. sing. have *nau.*

Note 4. *wêgs* and *aiws* see § 91, n. 5.

FEMININES.

§ 102. Paradigms: *ansts,* favor (E. Germanic *ansti-z*).

Sing. N.	ansts	Plur. N.	ansteis
G.	anstais	G.	anstê
D.	anstai	D.	anstim
A.	anst	A.	anstins.
V.	anst		

§ 103. To this class belong many nouns. Examples: *qêns,* woman; *dails,* deal; *wêns,* hope; *nauþs, nauþais,* need; *siuns,* sight; *sôkns,* a seeking, question; *taikns,* token; *fahêþs, fahêdis,* joy; *magaþs* (*þ*) maid, virgin. *fadreins,* generation, family; *arbaiþs* (*d*) work; *asans,* harvest; those in *-duþs* (*þ*): *mikilduþs,* greatness; *managduþs,* abundance; *ajukduþs,* eternity; *gamainduþs,* communion.

Very numerous are the verbal abstracts which may be formed from all strong verbs by means of the suffix *t* (*þ, d*); e. g., *gaskafts,* creation, shaping; *þaúrfts,* need; *ganists,* salvation; *lists,* wile; *fralusts,* lost; *gakusts,* experiment; *gabaúrþs,* birth; *gataúrþs,* destruction; *manasêþs* (*d*), world; *dêþs* (*d*) deed; *gahugds,* thought.

Note 1. Here belong also abstracts formed from weak verbs, as those in *-eins* belonging to the First, those in *-ains* to the Second, and those in *-ôns* to the Third weak conjugation; e. g. *naseins* (cf. *nasjan*), salvation; *laiseins,* doctrine, teaching; *háuheins,* glory, a raising on high; *galaubeins,* faith; *naiteins,* blasphemy; *lapôns* (cf. *lapôn*), invitation; *salbôns,* ointment; *mitôns,* thought, judgment, measuring; *þulains* (cf. *þulan*), patience; *libains,* life. — But those in *eins* have their n. g. pl. according to the *ô*-declension. Thus, for example,

Sing. N. *naiteins* G. *naiteinais* D. *naiteinai* A. V. *naitein*
Plur. N. *naiteinôs* G. *naiteinô* D. *naiteinim* A. *naiteinins.*

The dative plur. *unkaúreinôm* is found but once II. Cor. XI. 9. — Those in *-ôns, ains* form their plur. regularly; *mitôneis, mitonê,* etc.

Note 2. Whether certain nouns are masc. or fem. cannot be decided, as they do not occur in a sufficient variety of cases. Thus, for instance, *ahaks,* dove; *fulleiþs,* fullness.

Note 3. The nominative *s* is dropped according to § 78, n. 2, e. g., *us-stass, usstassais,* resurrection; *garuns, -runsais,* street.

Note 4. *haims,* village, forms its plur. according to the *ô*-declension: *haimôs,* etc.

3) *U*-DECLENSION.

MASCULINES AND FEMININES.

§ 104. The masc. and fem. nouns of the *u*-decl. have the same form. Paradigm: *sunus,* son.

Sing. N.	sunus	Plur. N.	sunjus
G.	sunáus	G.	sunivê
D.	sunáu	D.	sunum
A.	sunu	A.	sununs
V.	sunu		

§ 105. Further Examples: a) Masculines; e. g., *áirus,* messenger; *asilus,* ass; *dauþus,* death; *wulþus,* glory; *hûhrus,* hunger; *þaúrnus,* thorn; *haírus,* sword; *liþus,* limb; *lustus,* lust; *luftus,* air; *magus,* child, boy; *faírhvus,* world; *fôtus,* foot; *stubjus,* dust; nouns in *-assus: draúhtinassus,* warfare; *ibnassus,* evenness, equality; *þiudinassus,* kingdom.

b) The only Feminines are *handus,* hand; *kinnus,* cheek; *wriþus,* herd; *asilus,* a she-ass; *waddjus,* wall.

The gender of some nouns is doubtful, as *qaírnus,* mill; *flôdus,* flood.

Note 1. Foreign words, as *aggilus,* angel; *sabbatus,* sabbath, fluctuate in the plural between the *u*- and *i*-decl., see § 120, n. 1.

Note 2. In the singular terminations of this declension there occurs a noteworthy fluctuation between *u* and *au* (*aú?* comp. § 24, n. 4). All cases of this kind have been completely grouped by Leo Meyer, „Gotische Sprache„, p. 574. *au* is found in the *u*-cases, as nom. *sunaus* Lu. IV. 3; *fairhvaus* Gal. VI. 14 codex B (= *fairhvus* codex A); *Bartimaius* Mk. X. 46; — acc. *handau* Mk. VII. 32; *þiudinassau* L. IX. 27; *hairau* R. XIII. 4 codex A (= *hairu* codex Car.); — voc. *sunau* frequently; *magau* L. II. 48.

On the contrary there occurs *u* for *au* in the *au*-cases: gen. *dauþus* Lu. I. 79; *wulþus* R. IX. 23; *apaustaulus* II. Cor. XII. 12 codex A (= *apaustaulaus* codex B); dat. *wulþu* Lu. IX. 26; *Paitru* Gal. II. 7 codex A (= *Paitrau* codex B).

The vast number of examples of the forms of the above paradigm however entitles us to regard the latter as the regular one; the deviations just mentioned are owing to a confusion on the part of the later writers. In case of double forms the one MS. is generally correct. Especially codex Ambr. A and the Gospel of Luke show a tendency to confuse the *u*-decl. in this way.

NEUTERS.

§ 106. There are three neuter nouns one of which, *faihu,* cattle, money, occurs in several cases, namely in the singular.

N. faihu
G. faihaus
D. faihau
A. faihu.

The other two, *gaíru,* sting; *sihu,* victory, are found once each in the nom. sing.

B) *N*-DECLENSION (WEAK DECLENSION).

1) MASCULINES.

§ 107. Paradigm: *guma,* man.

Sing.	N. guma	Plur.	N. gumans
	G. gumins		G. gumanê
	D. gumin		D. gumam
	A. guman		A. gumans

§ 108. Like *guma* inflect a great many masculines. E. g., *staua,* judge; *hana,* cock; *skula,* debtor; *sunna,* sun; *mêna,* moon; *atta,* father; *ahma,* spirit; *blôma,* flower; *milhma,* cloud; *hliuma,* hearing; *weiha,* priest; *swaíhra* father-in-law; *magula,* little boy; *Attila, Wulfila* (proper nouns); — *haúrnja,* trumpeter; *fiskja,* fisher; *timrja,* carpenter; *arbja,* heir; *wilja,* will; *manamaúrþrja,* murderer; *waúrstwja,* laborer.

Note 1. *aba,* man, takes gen. pl. *abnê,* dat. pl. *abnam*; — of *aúhsa,* ox, occurs gen. plur. *aúhsnê.* Comp. the neuters § 110, n. 1; once we meet with the acc. pl. *aúhsunns* (I. Cor. IX. 9) which is probably a corrupt form for *aúhsuns;* see § 80, n. 1 (the editors change it to *auhsans*).

2) NEUTERS.

§ 109. Paradigm: *haírtô,* heart.

Sing.	N. haírtô	Plur.	N. haírtôna
	G. haírtins		G. haírtanê
	D. haírtin		D. haírtam
	A. haírtô		A. haírtôna.

§ 110. Like *haírtô* decline only a few substantives: *augô,* eye; *ausô,* ear; *barnilô,* a little child; *auga-daúrô,* window; *þaírkô,* hole, eye of a needle; *kaúrnô,* corn; *gajukô,* companion; *sigljô,* seal.

Also the weak adjectives (§ 132).

Note 1. Two nouns, *namô*, name, and *watô*, water, deviate from the regular inflection in the plur.:

Sing. N. *namô*	G. *namins*	D. *namin*	A. *namô*
Plur. N. *namna*	G. [*namnê*]	D. *namnam*	A. *namna*.

Of these there occur n. a. *namna*, d. *watnam*. Comp. § 108, n. 1.

3) FEMININES.

§ 111. The feminines of the *n*-declension are divided into two classes, stems in *-ôn-* and in *-ein-*. Their inflection is alike. Paradigm: *tuggô*, tongue; *managei*, multitude.

Sing.	N.	tuggô	managei
	G.	tuggôns	manageins
	D.	tuggôn	managein
	A.	tuggôn	managein
Plur.	N.	tuggôns	manageins
	G.	tuggônô	manageinô
	D.	tuggôm	manageim
	A.	tuggôns	manageins.

§ 112. Like *tuggô* inflect many substantives; e. g., *qinô*, woman; *ûhtwô*, dawn; *swaihrô*, mother-in-law; *azgô*, ashes; *gatwô*, street; *stairnô*, star; *wikô*, week; — *arbjô*, heiress; *brunjô*, breastplate; *tainjô*, basket; *niþjô*, cousin; *raþjô*, account, number.

Note 1. Like *tuggô* go also the feminines of the weak adjectives (§ 132).

§ 113. Nearly all substantives going like *managei* are formed from adjectives. Abstracts in *-ei* may be formed from every adjective, hence the large number of these words; e. g., *diupei*, depth; *laggei*, length; *bleiþei*, mercy; *mikilei*, greatness; *braidei*, breadth; *frôdei*, wisdom; *hardu-hairtei*, hard-heartedness; *drugkanei*, drunkedness. Some have no corresponding adjectives, but they likewise denote a state; e. g., *þaúrstei*, thirst; *magaþei*, virginity. Only a few have a concrete meaning, as *aiþei*, mother; *þramstei*, grasshopper, locust; *kilþei*, womb; *marei*, sea; *hairnei*, skull.

Note 1. Adjectival abstracts in *-ei* and verbal abstracts in *-eins* (comp. § 103, n. 1) are closely related, as *háuhei*, height (from *háuhs*) but *háuheins*, elevation (from *háuhjan*). Both have acc. sing. *háuhein*.

In one case there is confusion. There has been formed as genit. sing. of *wajamêreins*, blasphemy, *wajamêreins* (John. X. 33), in consequence of which a nom. *wajamêrei* is supposed to have existed. But such a form is, according to its meaning, impossible.

Note 2. In codex B three noms. sing. in *-ein* are met with: *liuhadein*,

light, II. Cor. IV. 4 (*liuhadeins* A; comp. for this „Bernhardt„), *wiljahalþein,* favor, Col. III. 25 (A wanting), *gagudein,* piety I. Tim. IV. 8 (*gagudei* A).

Note 3. The comparatives, the superlatives in *-ma,* and the pres. participles form their feminine according to *managei* (comp. § 132, n. 4).

C) MISCELLANEOUS INFLECTIONS.

(CONSONANTAL STEMS. ANOMALIES).

§ 114. Names denoting relationship in *-r.* The words *brôþar,* brother; *daúhtar,* daughter; *swistar,* sister; *fadar,* father, having lost their original consonantal inflection in n. a. d. plur., follow in these cases the *u*-declension (§ 104). Paradigm:

Sing.	N.	brôþar	Plur. brôþrjus
	G.	brôþrs	brôþrê
	D.	brôþr	brôþrum
	A.	brôþar	brôþruns.

§ 115. Pres. participles in Gothic decline like weak adjectives (§ 133). An older (substantival) inflection, however, is still retained in some participles used as nouns. Paradigm: *nasjands,* savior.

Sing.	N.	nasjands	Plur. nasjands
	G.	nasjandis	nasjandê
	D.	nasjand	nasjandam
	A.	nasjand	nasjands
	V.	nasjand	—

Other examples are: *fijands,* enemy; *frijônds,* friend; *daupjands,* the Baptist; *mêrjands,* preacher; *bisitands,* neighbor; *talzjands,* master; *all-waldands,* all-ruling, almighty; *fraweitands,* avenger; *fraujinônds,* ruler; *midumônds,* mediator; *gibands,* giver.

§ 116. A number of feminines following in some cases the *i*-decl. (*ansts* § 102), appear in others as short forms; the latter are remains of an old consonantal inflection. Paradigm: *baúrgs,* burg, town.

Sing.	N.	baúrgs	Plur. N. baúrgs
	G.	baúrgs	G. baúrgê
	D.	baúrg	D. baúrgim
	A.	baúrg	A. baúrgs.

Like *baúrgs* inflect also *alhs,* temple; *spaúrds,* race-course, furlong; *brusts,* breast; *dulþs,* feast; *waíhts,* thing; *miluks,* milk; *mitaþs* (*d*), measure.

The word *nahts,* night, goes exactly like *baúrgs,* with the exception of the dat. pl. which has *nahtam.*

Note 1. *waihts* and *dulþs* follow also the *i*-declension throughout. Thus gen. sing. *waihts* and *waihtais, dulþais.*

§ 117. Masculines with short (consonantal) cases: *manna,* man; *mênôþs,* month; *reiks,* ruler; *weitwôds,* witness (comp. § 74, n. 2). They differ however in some forms.

1) *manna* has some forms of the *n*-decl. (*guma* § 107). These forms we have put in Italics:

Sing. N. *manna*	Plur. N. mans, *mannans*
G. mans	G. mannê
D. mann	D. *mannam*
A. *mannan*	A. mans, *mannans.*

2) *mênôþs* goes like *baúrgs* (§ 116), but has dat. plur. *mênôþum.*

3) Sing. Nom. *reiks* Gen. *reikis* Dat.? Acc. *reik.*
Plur. Nom. Acc. *reiks* Gen. *reikê* Dat. *reikam.*

Also *weitwôds* occurring only in n. a. sing., n. g. pl. — Accordingly, the short forms only in n. (a.) plur., the other cases are the same as in the *a*-decl. (*dags* § 90). Whether dat. sing. be *reik* or *reika,* remains doubtful.

Note 1. Here belongs also n. *bajôþs,* d. *bajôþum,* both (see § 140, n. 1).

§ 118. *fôn,* fire, is in n. a. sing. a neuter of the *a*-decl. (*waúrd* § 93), while gen. dat. have *funins, funin.* — Plur. does not occur. Comp. § 12, n. 3.

APPENDIX.

DECLENSION OF FOREIGN WORDS.

§ 119. A number of foreign words were fully adopted from the Greek and Latin into the Gothic through commercial intercourse, so that their inflection is the same as that of genuine Gothic words. E g., *pund,* n., pound; *marikreitus,* m., pearl; *Krêks,* m., Greek; *karkara,* f., dungeon; *alêw,* n., oil; *kaisar,* Caesar.

§ 120. A second portion of foreign words were forced on the Gothic language by Christianity and especially by the version of the Bible. To these belong for the most part proper nouns; these are still felt to be foreign elements and

have but imperfectly adopted the Gothic inflection. For their treatment in Gothic no fixed rules can be given. Sometimes they retain their Greek inflection, sometimes they adopt either closely related Gothic or arbitrarily formed cases. — Comp. Vulfila ed. Bernhardt p. XXVIII.

Note 1. Greatest consistency of inflection of foreign words is found in the Greek masculines in *-ος*, Lat. *-us*: they inflect like nouns of the *u*-decl. (§§ 104. 105); e. g., *Paitrus, Barþaulaumaius, Teitus, aipiskaupus, ἐπίσκοπος; apaustaulus, ἀπόστολος; aggilus, ἄγγελος; sabbatus*, sabbath; but only in the sing.; plural forms which, however, are rare, follow the *i*-declension; e. g., *apaustauleis, sabbatins, aggileis, aggilê*, besides *aggiljus*.

Note 2. The following are cases where Greek inflection is retained — *alabalstraun, ἀλάβαστρον; praitôriaun πραιτώριον;* of *Israêleitês* nom. plur. *Israêleitai* = *Ἰσραηλῖται* R. IX. 4 or (with Gothic inflection) *Israêliteis* II. Cor. XI. 22.

Note 3. One example of arbitrary inflection may suffice: the Greek *ἐπιστολή* is nom. sing. Gothic *aipistaulê*. Of this occur dat. sing. *aipistaulein*, d. pl. *aipistaulêm*, acc. pl. *aipistaulans*.

CHAP. II. DECLENSION OF ADJECTIVES.

§ 121. In Gothic, as in all other Germanic languages, adjectives have two forms of inflection — the weak and the strong. The strong inflection is the original one, corresponding to that of the related languages, the weak arose first on Germanic soil. Every normal adjective may have both a weak and a strong inflection. The distinction is a syntactic one: the former is employed after the article and in most cases where the adjective is used substantively, the latter when the adjective is used predicatively, or attributively without the article.

A) STRONG ADJECTIVES.

§ 122. The strong inflection of adjectives is in part the same as the vowel- (or strong) inflection of substantives with which it was originally identical. Some cases in the Germanic languages, however, have adopted the pronominal inflection, in consequence of which the adjectival inflection no longer fully corresponds to that of the substantives. The nom. sing. neuter has two forms of the same value: that of the substantive and that of the pronoun (in *-ata*).

Adjectives in Gothic have three vowel declensions, like substantives. — 1) Adjectives of the *a*-declension which correspond to the *a*-decl. of nouns in the masc. and neut. (§ 89 et seq.), to the *ô*-decl. (§ 96 et seq.) in the fem. — A subdivision is formed by the *ja*-stems, analogously to the corresponding substantives. 2) Adjectives of the *i*-decl. corresponding to the substantives under §§ 99—103. 3) Adjectives of the *u*-decl. belonging to the nouns under §§ 104—106.

There are however only a few remains of classes 2) and 3). The few adjectives of these classes have in most cases past into the first class, so that the normal strong declension of adjectives in Gothic embraces the *a*-declension and its subdivisions, the *ja*-stems.

Note 1. To the strong declension belong all pronouns except *sama* and *silba* (§ 132, n. 3), the cardinal numbers, inasmuch as they inflect adjectively. Also *anþar*, other, second, and adjectives of a more general meaning, as *alls*, all; *ganôhs*, enough; *halbs*, half; *midjis*, medius; *fulls*, full.

§ 123. Paradigm of the strong adjective declension, *blinds*, blind. Pronominal forms differing from the inflection of the corresponding substantives, are put in Italics:

Sing.	Masc.	Neut.	Fem.
N.	blinds	blind, *blindata*	blinda
G.	blindis		*blindaizôs*
D.	*blindamma*		blindai
A.	*blindana*	blind, *blindata*	blinda
Plur.			
N.	*blindai*	blinda	blindôs
G.	*blindaizê*		*blindaizô*
D.	*blindaim*		*blindaim*
A.	blindans	blinda	blindôs

§ 124. Here belong most adjectives. E. g., *hails*, healthy; *siuks*, sick; *juggs*, young; *triggws*, true; *swinþs*, strong; *ubils*, evil; *aiweins*, eternal; *haiþiwisks*, wild; *mahteigs*, mighty; *ansteigs*, merciful; *manags*, many, much; *môdags*, angry; *handugs*, wise, handy. — Also adjective pronouns, as *meins*, my; *þeins*, thy; *seins*, his; *jains*, that; the superlatives (§ 137), the participles pret. pass., as *numans*, taken; *nasiþs*, saved (comp. § 134).

Note 1. According to §,78. n. 2, the *s* of tke nom. sing. is dropped 1) after *s*, for example, *swês*, *swêsis*, one's own; *gaqiss*, *gaqissis*, consenting. 2) after *r* preceded by a short vowel: *anþar*, other, second;

unsar, our; *izwar,* your; *hvaþar,* which of the two; the nom. pl. *warai* must have had a nom. sing. **war,* wary.

Note 2. The rules for the hardening of final soft spirants (§ 79) must be noted, for example in: *frôþs, frôdis,* wise; *gôþs, gôdis,* good (§ 74) *liufs, liubis,* beloved; *daufs, daubis,* deaf (§ 56, n. 1).

Note 3. Stems having *w* immediately before their case-endings, are in the nom. sing. masc. and neut. subject to the rules for final *w* (§ 42). The three words to which this refers, occur only in other cases. *fawai, qiwai, usskawai* must have had as noms. sing. *faus, fau,* few; *qius, qiu,* alive; *usskaus, usskau,* cautious, wakeful. According to *usskawjan* (to (re) awake § 42, n. 2), also the form *usskaws* might be supposed instead of *usskaus.* For *lasiws,* see § 42, n. 1.

Note 4. The adjective pronouns in *-ar* — *unsar, izwar, anþar, hvaþar,* have in the neuter sing. only the shorter forms *unsar, izwar,* etc.

§ 125. Adjective stems whose case-endings are preceded by *j* (*ja*-stems) have most of their forms like *blinds.* Only a few forms undergo a change under the influence of the *j.* Also here, as with nouns, we distinguish between short- and longsyllabic *ja*-stems.

Paradigm of a short-syllabic *ja*-stem: *midjis,* middle.

Sing.	Masc.	Neut.	Fem.
N.	midjis	midi, midjata	midja
G.	midjis		midjaizôs
D.	midjamma		midjai
A.	midjana	midi, midjata	midja
Plur.			
N.	midjai	midja	midjôs
G.	midjaizê		midjaizô
D.	midjaim		midjaim
A.	midjans	midja	midjôs

§ 126. The inflection of the masc. *midjis* is related to that of the noun *harjis* (§§ 90. 92), the neuter *midi* to *kuni* (§ 93. 95). The fem. *midja* has no deviation whatever.

To this class belong very few adjectives. Like *midjis* go also those whose stems end in a vowel: *niujis* new, *-tôjis,* doing (as *ubiltôjis* evil-doing).

Note 1. It is owing to the small number of these adjectives that a few forms of the above paradigm are not met with. Thus the short form of the neuter *midi* is taken only according to those with long syllables (§ 127), and that of *niujis* would be *niwi:* only *niujata* occurs.

Note 2. The adjective stem *frija-,* free, which occurs in the fem. sing., *frija, frijaizôs, frijai, frija,* and in the masc. forms — a. s. *frijana,* n. pl. *frijai,* a. *frijans,* is contracted in the n. s. masc. — *freis* (for *frijis*). The g. s. also, if found, would be *freis.*

§ 127. The plural of long-syllabic stems in *-ja* does not differ from that of *midjis*. The sing. of the paradigm *wilþeis* (stem *wilþja-*), wild, inflects thus:

Sing.	Masc.	Neut.	Fem.
N.	wilþeis	wilþi, wilþjata	wilþi
G.	[wilþeis]		[wilþjaizôs]
D.	wilþjamma		wilþjai
A.	wilþjana	wilþi, wilþjata	wilþja

§ 128. The masc. is related to the noun *hairdeis* (§§ 90. 92), the fem. to *bandi* (§ 96. 98). None of the few adjectives of this class occurs in the gen. sing.

Further Examples: *alþeis,* old; *fairneis,* old; *airzeis,* astray; *wôþeis,* sweet.

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§ 129. Of adjectives of the *i*- and *u*-decl. in Gothic, as has been stated in § 112, only a few remains are found, viz.: nom. sing. of all genders and acc. sing. neut. All other cases adopted the inflection of the *ja*-stems (§§ 125—127). The same is the case with the weak forms (§ 132, n. 1).

§ 130. The adjective stems in *-i* are related to the substantives *balgs, ansts* (§§ 99—103). Such are: *hrains,* clean; *gamains,* common; *brûks,* useful; *analaugns,* secret; *anasiuns,* visible; *andanêms,* agreeable; *andasêts,* abominable; *sêls,* kind; *sûts,* sweet; *gafáurs,* sober (*unfáurs,* not sober, tattling); *aljakunþs,* alien. The paradigm *hrains* is thus inflected:

Sing.	Masc.	Neut.	Fem.
N.	hrains	hrain [hrainjata]	hraiñs
G.	[hraineis]		[hrainjaizos]
D.	hrainjamma		hrainjai
A.	hrainjata	hrain	hrainja
Plur.			
N.	hrainjai	hrainja	hrainjôs
	etc.		

Note 1. Examples for the gen. plur. and the longer neuter form (*hrainjata*) are wanting.

Note 2. A word may with certainty be referred to this class 1) if it occurs in the n. s. f. (*hrains*), 2) if, besides n. s. masc. and neut., also cases with *j* are found. If only noms. masc. and neut. *hrains, hrain,* occur, then the word may also inflect like *blinds* (§ 123); if only *j*-cases (as *hrainjamma*) are found, it may decline like *wilþeis, midjis* (§ 127. 125). Other adjectives also, however without sufficient examples but for other

considerations, are included in this class, as *skauns*, beautiful; *aups*, waste; *hauns*, base; *bleips*, kind; *gadôfs*, fitting.

Note 3. From adverbs in *-iba* (§ 210) adjectival *i*-stems may be inferred, as *arniba*, *gatêmiba*.

§ 131. The adjective stems in *u* are related to the substantives, *sunus* (fem. *handus*), *faihu* (§§ 104—106). Such are: *hardus*, hard; *qairrus*, patient; *þaúrsus*, dry; *tulgus*, steadfast; *manwus*, ready; *aggwus*, narrow; *aglus*, difficult; *seiþus*, late; *þlaqus*, tender; *twalibwintrus*, twelve years old. The paradigm *hardus* inflects thus:

Sing.	Masc.	Neut.	Fem.
N.	hardus	hardu, hardjata	[hardus]
A.	hardjana	hardu, hardjata	hardja
Plur.			
N.	hardjai	[hardja]	hardjôs
		etc.	

Note 1. Whether adjectives belong here may be seen from their nom. sing. Others also however, merely because of their *j*-cases, have been put into this class, as *laushandus*, empty-handed; *hnasqus*, soft, *kaúrus*, heavy.

Note 2. From the adverb *glaggwuba* (§ 210) the existence of an adj. *glaggwus* may be inferred.

B) WEAK ADJECTIVES.

§ 132. The weak declension of adjectives is in every respect identical with the weak or *n*-declension of nouns (§§ 107—112). But it must be borne in mind, that the fem. of the weak adj. follows the inflection of the paradigm *tuggô* (comp. § 112, n. 1). — Paradigm of a weak adjective (*blinds* § 123):

Sing.	Masc.	Neut.	Fem.
N.	blinda	blindô	blindô
G.	blindins		blindôns
D.	blindin		blindôn
A.	blindan	blindô	blindôn
Plur.			
N.	blindans	blindôna	blindôns
G.	blindanê		blindônô
D.	blindam		blindôm
A.	blindans	blindôna	blindôns

Note 1. Like *blinda* inflect all weak adjectives. Of *ja*-stems: n. s. *midja*, *midjô*, *midjô* (comp. § 125), *wilþja* (§ 127); — *i*-stems: *hrainja*, *hrainjô*; — *u*-stems: *hardja*, *hardjô* (comp. § 129 et seq.).

Note 2. Some adjectives occur only in their weak forms, as *usgrudja*, idle, despondent; *alaþarba*, poor; *usfairina*, blameless; *inkilþô*,

pregnant, and a few others which will in part have to be regarded as substantives. (comp. Lichtenheld, zs. fda. XVIII, 41 n.).

Note 3. All ordinal numbers from 3 onwards are inflected only as weak adjectives (comp. § 146), and the pronouns *sama* and *silba* (§ 156).

Note 4. Lastly prs. participles (§ 133), comparatives (§ 136), and the superlative formations in *-ma* (§ 139) are inflected only as weak adjectives. All these adjectives, however, have the feminine according to the paradigm *managei* (§ 113, n. 3).

C) DECLENSION OF THE PARTICIPLES.

§ 133. The pres. participle has lost the strong inflection and declines like a weak adj., but with the feminine in *-ei* (§ 132, n. 4). The nom. sing. masc. only has frequently both the strong and the weak inflection. Paradigm *gibands*, giving:

Sing.	Masc.	Neut.	Fem.
N.	gibands / gibanda	gibandô	gibandei
G.	gibandins		gibandeins
D.	gibandin		gibandein
A.	gibandan	gibandô	gibandein
Plur.			
N.	gibandans	gibandôna	gibandeins
G.	gibandanê		gibandeinô
D.	gibandam		gibandeim
A.	gibandans	gibandôna	gibandeins.

Note 1. Concerning the shorter inflection of some participles used as substantives, see § 115.

§ 134. Pret. participles passive, like an ordinary adj., have the strong and weak inflections. Thus of the strong verb *giban:*

Partic. pret. strong: m. *gibans* n. *giban, gibanata* f. *gibana*
weak: *gibana* *gibanô* *gibanô*

Of the weak verb *nasjan:*

Partic. pret. strong: m. *nasiþs* n. *nasiþ, nasidata* f. *nasida*
weak: *nasida* *nasidô* *nasidô.*

Note 1. For the interchange between *þ* and *d* in the part. pret. of strong verbs, see § 74.

D) COMPARISON OF ADJECTIVES.

1) COMPARATIVE DEGREE.

§ 135. In Gothic the comparative degree of adjectives is formed by means of two suffixes — *-iz-* and *-ôz-* to which the endings of the weak adjective are added.

The formation by means of *-iz-* is the more common. It

is found in adjectives of any kind; e. g., *managiza* (from *managS*, *a*-stem), *alþiza* (from *alþeis* §§ 127. 28), *hardiza* (from *hardus* § 131). — The suffix *-ôz-* is found only with *a*-stems — *frôdôza* (from *frôþ*), *swinþôza* (from *swinþs*).

Note 1. The adj. *juggs* (young has compar. *jùhiza* according to § 50, n. 1. The superl. does not occur.

§ 136. The inflection of comparatives goes exactly like adjectives, the feminine ending in *ei* (§ 132, n. 4).

Sing. N. masc. *frôdôza* neut. *frôdôzô* fem. *frôdôzei*
G. *frôdôzins* *frôdôzeins*
etc., exactly like the pres. partic. (§ 133).

2) SUPERLATIVE DEGREE.

§ 137. The superlative degree, like the comparative, is formed in two ways: by means of the suffixe *-ist-* or *-ôst-;* e. g., *managists* (from *managS*), *armôsts* (from *arms,* poor). The superl., like an ordinary adjective, follows the strong and the weak inflections.

Note 1. No rule can be given in connection with the appearance of the *ô-* or the *i*-forms, save that the *ô*-form is found only with *a*-stems. It must be taken for granted that a word forming the compar. by means of *i*, does the same also in the superlative, and that, likewise, the *ô*-forms correspond to one another. But since we have not sufficient examples, this can only be applied to a few words.

Note 2. The strong superlative does not seem to have had a neuter form in *-ata*.

3) IRREGULAR COMPARISON.

§ 138. Some adjectives do not admit of any comparison. In this case comparatives and superlatives of a corresponding meaning, whose positives are wanting, are used instead.

gôþs, (*d*) good	Comp.	*batiza*	Superl.	*batists*
ubils, evil	„	*wairsiza*	„	—
mikils, great	„	*maiza*	„	*maists*
leitils, little	„	*minniza*	„	*minnists*
sineigs, old	„	—	„	*sinista.*

§ 139. The following six superlatives which have no positive are formed from adverbial stems by means of an *m*-suffix, which is either simple, as in *fru-ma* or *innu-ma, auhu-ma* — or compound, as in *af-tuma, if-tuma, hlei-duma.*

Two of them have received a comparative meaning: *auhuma,* higher; *hleiduma* left (ἀριστερός); the rest have a superlative or an intensive meaning: *aftuma,* the last; *iftuma,* the next; *innuma,* the innermost; *fruma,* the first.

These words follow the weak inflection, but with the feminine in *ei*, exactly like comparatives.

Note 1. Some of the above words are again compared in the usual manner: *aftumists*, the last; *auhumists*, the highest; *frumists*, the first. — From the forms *hindumists*, the outermost; *spêdumists*, the last (from **spêþs*, and *spêdiza*, *spêdists*) we may infer the existence of the forms *hinduma* and *spêduma*, which do not occur.

CHAP. III. NUMERALS.

1) CARDINALS.

§ 140. The first three numerals are declinable in all cases and genders.

1. *ains*, n. *ain* and *ainata*, f. *aina*, inflect like the strong adjective *blinds* (§ 123). The plur. has the meaning of „only„. The weak form *aina*, *ainô* = „solus„.

		Masc.	Neut.	Fem.
2.	N.	twai	twa	twôs
	G.	twaddjê		—
	D.	twaim		twaim
	A.	twans	twa	twôs
3.	N.	—	þrija	—
	G.	þrijê		—
	D.	þrim		—
	A.	þrins	þrija	þrins.

Nom. masc. and fem. which do not occur, can with certainty be taken as *þreis*.

Note 1. The definite dual number two, both, ἀμφότεροι is expressed by *bai* declining like *twai*. It is found in masc. n. *bai*, d. *baim*, a. *bans;* neut. n. a. *ba*. There occurs also a longer form with the same meaning, n. *bajôþs*, d. *bajôþum;* its inflection is that of a consonantal substantive (§ 117).

§ 141. The numbers from 4—19 are of one gender. Of these occur: 4 *fidwôr*, 5 *fimf*, 6 *saihs*, 7 *sibun*, 8 *ahtau*, 9 *niun*, 10 *taihun*, 11 *ainlif* (§ 56 n. 1), 12 *twalif*, 14 *fidwôrtaihun*, 15 *fimftaihun*. They are all used as indeclinables, but gen. and dat. may follow the inflection of the *i*-decl. (§ 99 et. seq.). Thus of 4 dat. *fidwôrim*, of 9 gen. *niunê*, of 10 dat. *taihunim*, of 11 dat. *ainlibim*, of 12 gen. *twalibê*, dat. *twalibim*.

Note 1. In compounds *fidur-* (see § 15, n. 1) is found for *fidwôr: fidurfalþs*, fourfold; *fidurdôgs*, space of 4 days; *fidurragineis*, tetrarch. Comp. Kluge, Beitr. VI. 394.

§ 142. The tens from 20—60 are formed by adding the plural *tigjus* (from **tigus*, decade) to the units. *tigjus* goes regularly like *sunus* (§ 104). The thing counted is always put in the genetive. 20, *twaitigjus;* 30, **þreistigjus* (of which are found, gen. *þrijêtigiwê,* acc. *þrinstiguns*), 40, *fidwôrtigjus;* 50 *fimftigjus,* 60 *saihstigjus.*

§ 143. From 70 onwards *têhund* takes the place of *tigjus*: 70, *sibuntêhund;* 80, *ahtautêhund;* 90, *niuntêhund;* 100, *taihuntêhund* and *taihuntaihund. têhund* is a noun generally left undeclined. An inflected gen. sing. is once (Luc. XV, 7) met with: *in niuntêhundis jah niunê garaihtaizê.*

§ 144. The hundreds are formed with the plur. of the neuter *hund* (a hundred). Of these are found *twa hunda,* 200; *þrija hunda,* 300; *fimfhunda,* 500; *niun hunda,* 900.

§ 145. The number 1000, *þûsundi,* is a feminine noun (going like *bandi* § 96) and is followed by the gen. Besides the regular plur. *þûsundjôs*, the neut. plur. *twa þûsundja* is found once (Esdr. II, 15). The thousands occurring are: 2000, *twôs þûsundjôs;* 3000, *.g. þûsundjôs;* 4000, *fidwôr þûsundjôs;* 5000, *fimf þûsundjôs;* 10000, *taihun þ.;* 20000, dat., *miþ twaimtigum þûsundjô.*

Note 1. Numbers are very often expressed by letters (comp. § 1, n. 2). Therefore so many examples for numbers are wanting.

2) ORDINALS.

§ 146. The first two ordinals have stems different from the corresponding cardinals. 1st *fruma,* n. *frumô,* f. *frumei* (§ 139), and the superlative formation *frumists*, the first (§ 139, n. 1). 2nd *anþar*, the second, other, inflects as a strong adjective (§ 122, n. 1, § 124, ns. 1. 4). — All other ordinals are connected with the cardinals and inflect like weak adjectives (§ 132, n. 3). Of these are found: 3d *þridja,* 5th **fimfta* (only in 15th), 6th *saihsta,* 8th *ahtuda,* 9th *niunda,* 10th *taihunda,* 15th *fimftataihunda.* Only the second part suffers inflection: dat. sing. *in jêra fimftataihundin* Luc. III, 1.

3) OTHER NUMERALS.

§ 147. A distributive number is *tweihnai*, two at a time, which occurs only in the dat. acc. fem. *tweihnaim, tweihnôs.*

Note 1. The distributives are expressed by means of *hvazuh, hvarjizuh* (§§ 164. 165), or by the prepos. *bi,* as *insandida ins twans hvanzuh* „by twos„ Luke X. 1, *bi twans* I. Cor. XIV. 27.

§ 148. Multiplicatives are formed by means of the adj. *falþ-: ainfalþs,* single; *fidurfalþs,* fourfold; *taihuntaihundfalþs,* a hundredfold; *managfalþs,* manyfold.

§ 149. Numeral adverbs indicating „how many times„ are expressed by the dats. *sinþa, sinþam* (nom. *sinþs,* journey, a time, motion) preceded by the cardinal: *ainamma sinþa,* once; *twaim sinþam,* twice; *þrim sinþam,* thrice; *fimf s.,* five times; *sibun s.,* seven times. — With the ordinal number: *anþaramma sinþa,* the second time.

Note 1. As an adverb is also found the neut. *þridjô,* the third time II. Cor. XII. 14.

CHAP. IV. PRONOUNS.

1) PERSONAL PRONOUNS OF COMMON GENDER (REFLEXIVUM).

§ 150.

		1. person.	2. person.	Reflexivum.
Sing.	N.	ik	þu	—
	G.	meina	þeina	seina
	D.	mis	þus	sis
	A.	mik	þuk	sik
Dual	N.	wit	—	—
	G.	ugkara	igqara	seina
	D.	ugkis	igqis	sis
	A.	ugkis, ugk	igqis	sik
Plur.	N.	weis	jus	—
	G.	unsara	izwara	seina
	D.	uns, unsis	izwis	sis
	A.	uns, unsis	izwis	sik.

Note 1. For *ugkis, igqis,* etc. also *uggkis, iggqis* is written; comp § 67, n. 1.

Note 2. The n. dual. 2nd pers. not being found, may with certainty be inferred to be *jut.*

§ 151. From stems of these pronouns adjectives are derived, the so-called possessive pronouns. 1st p.: m. *meins,* n. *mein, meinata,* f. *meina,* mine; 2nd p. *þeins,* thine; refl. *seins,* his. Plurals: 1st p. *unsar,* our; 2nd p. *izwar,* your. Of dual forms only *igqar* is found, 1st p. would be *ugkar.*

Note 1. These pronominal adjectives inflect exactly like the strong

adjective; for *unsar, izwar,* comp. § 124, n. 1 and 4. — No weak inflection is met with.

Note 2. The reflexive *seins* occurs only in g. d. a. The nominatives of all genders and numbers are replaced by the genitives of the third person; *is, izôs*; *izê, izô*. (§ 152).

2) THIRD PERSON.

§ 152.

Sing.	Masc.	Neut.	Fem.
N.	is, *he*	ita, *it*	si, *she*
G.	is		izôs
D.	imma		izai
A.	ina	ita	ija
Plur.			
N.	eis	ija	[ijôs]
G.	izê		izô
D.	im		im
A.	ins	[ija]	ijôs

Note 1. Acc. and gen. pl. masc. and nom. plur. fem. do not occur, but the forms given are quite certain.

3) DEMONSTRATIVE PRONOUNS.

§ 153. The simple demonstative pronoun *sa, sô, þata* is used both as demonstrative pronoun „this, that„ (to express the Greek *οὗτος* or *αὐτός*) and, with a weakened force, as article (the). The latter use is predominant. — The neuter sing. (as also the interrog. pr. § 159) has preserved its instrumental case.

Sing.	Masc.	Neut.	Fem.
N.	sa	þata	sô
G.	þis		þizôs
D.	þamma		þizai
A.	þana	þata	þô
Instr.	—	þê	—
Plur.			
N.	þai	þô	þôs
G.	þizê		þizô
D.	þaim		þaim
A.	þans	þô	þôs.

Note 1. The final *a*s of the dissyllabic forms are dropped before the vowels of words attached to them as enclitics; comp. § 4, n. 1.

§ 154. A compound demonstrative pronoun is formed by affixing the enclitic particle *uh* to the simple demonstrative pronouns. Comp. § 24, n. 2. It is used like the simple dem.

sa meaning „this, that„ (= Greek οὗτος or αὐτός), but always demonstratively, not as article. — Its forms are:

Sing.	Masc.	Neut.	Fem.
N.	sah	þatuh	sôh
G.	þizuh		[þizôzuh]
D.	þammuh		[þizaih]
A.	þanuh	þatuh	[þôh]
Plur.			
N.	þaih	[þôh]	[þôzuh]
G.	[þizêh]		[þizôh]
D.	[þaimuh]		[þaimuh]
A.	[þanzuh]	[þôh]	[þôzuh]

Note 1. The forms in [ ] are not found.

§ 155. A definite pronoun *hi-* (nom. **his* = *is* § 152) meaning „this„, occurs only in temporal phrases in the dative m. n. *himma* and in the acc. m. n. *hina, ita,* e. g. *himma daga, hina daga,* to-day, till to-day; *und hita,* till now.

§ 156. *jains**), n. *jainata,* f. *jaina* „that„ (for the *ai* comp. § 20) inflects like blinds (§ 124).

As weak adjectives decline *silba,* self, and *sama,* or, with the article, *sa sama,* the same (comp. § 132, n. 3).

4) RELATIVE PRONOUNS.

§ 157. The Gothic language has no simple relative pronoun, but forms the latter from the simple demonstr. pron. by adding the particle *ei* which, when used independently assumes the meaning of the conjunction „that, in order that„. The relat. pronoun inflects thus:

Sing.	Masc.	Neut.	Fem.
N.	saei	þatei	sôei
G.	þizei		þizôzei
D.	þammei		þizaiei
A.	þanei	þatei	þôei
Instr.	—	þêei	—
Plur.			
N.	þaiei	þôei	þôzei
G.	þizêei		[þizôei]
D.	þaimei		þaimei
A.	þanzei	þôei	þôzei.

*) Comp. N. E. *yon.* — Professor St. H. Carpenter in his Anglo-Saxon Grammar p. 17, § 32, n. 2, says: *yon* is still used as a demonstrative at the South; e. g., *yon house* for that house. — Tr.

Note 1. The neut. instrumental *þêei* is used only as a conjunction.

Note 2. A secondary form of *þatei* is *þei* being used only in connection with *-hvah* (§ 164, n. 1) and (like *þatei*) as a conjunction (that). Comp. Beitr. IV. p. 467.

Note 3. Instead of the n. s. masc. *saei*, the form *izei* is used, formed from the 3d pers. pron. (§ 152), in place of the n. f. *sôei*, the form *sei* (i. e. *si-ei* § 10, n. 2) occurs, even more frequently than the former. *izei* occasionally stands as n. plur. masc. (in place of *eizei* which does not occur), for example, *þai izei bimaitanai sind* Gal. VI. 13. — For *izei* is sometimes written *izê;* comp. § 17, n. 1.

Note 4. For the change of final *s* to *z* before *ei*, see § 78 c.

§ 158. When the relat. clause refers to a pronoun of the first or second pers., the relative particle is added to it. Thus, *ikei*, I who, *þuei* thou who, *þuzei*, to thee (to) in whom (as Mk. I. 11) *þukèi*, thee whom, *juzei* you who; *izwizei*, to you (to) whom.

5) INTERROGATIVES.

§ 159. The simple interrogative stem, *hva-* forms the interrogative pronoun *hvas*, who? (Lat. *quis*) A substantive following *hvas* is always put in the gen., as *hvô mizdônô* = *τίνα μισθόν* Mt. V. 46.

Sing.	Masc.	Neut.	Fem.
N.	hvas	hva	hvô
G.	hvis		[hvizôs]
D.	hvamma		hvizai
A.	hvana	hva	hvô
Instr.	—	hvê	—

Note 1. The gen. fem. is not found. The instrumental case occurs only with the neuter, as with *sa* (§ 153).

Note 2. *hvas* has no plur.; comp. however *hvanzuh* (§ 164, n.).

Note 3. *hvas* also discharges the function of an indef. pron. Comp. § 162, n. 2.

§ 160. From the stem *hva* is derived *hvaþar*, which of the two? and *hvarjis* which, who? A substantive following always takes the genitive. Both words inflect like strong adjectives — *hvaþar* like *anþar* (comp. § 124, n. 1); *hvarjis* (like *midjis* § 125), f. *hvarja*, n. *hvarjata* (not *hvari!*).

§ 161. The following are compound interrogatives: *hvileiks* of what sort (= Lat. qualis?)? (Its correl. is *swaleiks* = Lat. talis); *hvêlaups*, f., *hvêlauda*, how great? quantus? (Correlative *swalaups*, tantus). These words inflect like strong adjectives.

Note 1. The form *hveleiks* (Lu. I. 29) for *hvileiks* is probably a mistake of the writer.

6) INDEFINITE PRONOUNS.

§ 162. The indefinite pronoun *sums*, f. *suma*, n. *sum*, *sumata*, some, inflects like a strong adjective and is used adjectively; in the sense of „some one, somebody„ it stands also as a substantive.

Note 1. An enumerative expression is *sums-sums* (= Gr. ὁ μέν — ὁ δέ). In most cases *uh* (§ 24, n. 2) is added to the second part, sometimes also to the first, as *sumai-sumaih* or *sumaih-sumaih*, some — others.

Note 2. The interrogative pron. *hvas* (159) is also very often used as an indef. pron. „any one„.

§ 163. The enclitic particle *-hun* forms indefinites, all of which occur only with the negative particle *ni*. Their meaning is „nobody„. —

a) The singular of *manna*, man (§ 117) combined with *-hun* in the sense of „nobody„. — The forms occurring are:

n. *ni mannahun*, g. *ni manshun*,
d. *ni mannhun*, a. *ni mannanhun*.

b) Likewise there is used substantively *ni hvashun*, nobody (from *hvas* § 159). Only the nom. sing. is found.

c) By far most frequent is *ni ainshun* used both without „none„ and with a following substantive „no„ „not any„. The substantive following always takes the partitive genit., e. g., *ni ainshun þiwê* no servant Luke XVI. 3 — The forms of *ainshun* in some cases differ from the simple form *ains* (§ 140).

Sing.	Masc.	Neut.	Fem.
N.	ainshun	ainhun	ainôhun
G.	ainishun		—
D.	ainummêhun		ainaihun
A.	ainnôhun / ainôhun	ainhun	ainôhun.

Note 1. *-hun* occurs also in combination with the subst. *hveila* (§ 97), as *hveilôhun*, for an hour, Gal. II. 5 (*ni hveilôhun oὐδὲ πρὸς ὥραν*).

§ 164. The word for „every„ is formed by adding *uh* to the interrogative pronouns.

a) *hvazuh*, every. The noun, or pronoun, following takes the genitive. *hvazuh* which in some cases differs from the simple from *hvas* (§ 159) is thus inflected:

Sing.	Masc.	Neut.	Fem.
N.	ƕazuh	ƕah	ƕôh
G.	ƕizuh		—
D.	ƕammêh		—
A.	ƕanôh	ƕah	—
Plur.			
A.	ƕanzuh	—	—

Of the plur. only the acc. *ƕanzuh* is found.

Note 1. The indefinite relative „whoever„ „whosoever„ (Lat. quicunque, German wer nur immer) is expressed 1) by *ƕazuh saei,* or, with *sa* prefixed, *saƕazuh saei.* In place of *saei* also *izei* occurs (§ 157, n. 3). — These forms hold good only for the n. s. masc. But the nom. neut. *þataƕah þei* (*þei* = *þatei* § 157, n. 2) occurs also twice (John XV. 7, 16). — 2) by *þiƕazuh* followed by *saei* or *ei* in all cases, the first part, *þis,* remaining uninflected: Masc. n. *þiƕazuh saei,* d. *þiƕammêh saei,* a. *þiƕanôh saei;* — Neuter n. a. *þiƕah þei* (or *þatei*), g. *þiƕizuh þei,* d. *þiƕammêh þei.*

§ 165. b) *ƕarjizuh,* every, each.

Sing.	Masc.	Neut.	Fem.
N.	ƕarjizuh	ƕarjatôh	—
G.	ƕarjizuh		—
D.	ƕarjammêh		—
A.	ƕarjanôh	[ƕarjatôh]	ƕarjôh

Note 1. *ƕarjizuh* is also compounded with (undeclinable) *ain,* as *ainƕarjizuh,* every (one); neut. *ainƕarjatôh* d. *ainƕarjammêh,* etc.

§ 166. „Each of two„ is rendered by *ƕaþaruh* which is found only in the dat. *ƕaþarammêh* Skeir. 46 (an evident correction for the *ƕaþaramma* of the MS. For this comp. „Bernhardt„). — A more emphatic form is *ainƕaþaruh* (comp. § 165, n. 1), each one of two.

CHAP. V. CONJUGATION.

GENERAL REMARKS.

§ 167. The Gothic verb has the following forms:

1) Two Voices, Active and Passive. The Active Voice alone shows still a great variety of forms. The Middle Voice is retained in only a few, but frequently occuring, forms of the Pres. Ind. and Optative. The middle forms have a passive force. Hence the Middle Voice is also called Passive Voice or Medio-Passive.

2) Two Tenses, Present and Preterit (Perfect). The

Preterit is the only tense for the past. A Future is not found; it is generally represented by the present, rarely by circumlocution with auxiliary verbs (*skulan,* shall; *haban,* have; *duginnan,* begin).

3) Two complete Moods, Indicative and Optative (also called Subjunctive). An Imperative is formed from the Present only, from which it takes the Second Persons of all three Numbers, and one First Person Plur. — A Third Person Imper. Sing. and Plur. occurs only in a few examples. The Third Person Imper. is generally expressed by the Third Person Opt. But also the Second and First Persons Imper. are often expressed by the Optat.

4) Three Numbers, Singular, Dual, and Plural. The Third Person Dual is wanting.

5) Three Verbal Nouns, Infinitive, Present Participle with an active, Perfect Participle, with a passive meaning.

§ 168. Verbs in Gothic are, from a Germano-Gothic standpoint, to be arranged according as they form their Preterits in relation to the Presents: Thus we have Two Chief Classes:

I. STRONG VERBS.

Strong verbs form their preterits without an addition, but by a change of the radical vowel, or in some cases by reduplication. Thus we have the following subdivisions:

1) Verbs with an ablaut. These form the preterit without reduplication, but by changing the vowel of the present (comp. § 29), e. g., *binda,* I bind; *band,* I bound.

2) Reduplicated Verbs. The preterit has a reduplication but no vowel-change, e. g., *halda,* I hold; *haihald,* I held.

3) Verbs with both a reduplication and an ablaut. To this class belong only a few verbs, e. g., *lêta,* I let; *lailôt,* I let (pret.).

II. WEAK VERBS.

Weak verbs form the preterit by an increase at the end, which begins with a dental consonant, e. g., *nasja,* I save; *nasida,* I saved. In this added *-da* some see a form of the verb ‚to do, (Germanic *dôn*), and so the weak preterit is also called ‚compound preterit‚.

Weak verbs are all derivative verbs. According to the formative suffixes which appear most clearly in the preterit forms, the weak verbs are divided into four classes: 1) Suffix *i* (in the present *j*): *nasja, nasi-da.* 2) Suffix *ô: salbô, salbô-da.* 3) Suffix *ai* (partially obscured in the present): *haba, habai-da.* 4) Suffix *nô* (present *n*): *fulhna, fulhnô-da.*

Note 1. The small number of verbs which cannot be referred to the two chief classes, must, according to this classification, be considered irregular.

I. STRONG VERBS.

A. INFLECTION OF STRONG VERBS.

§ 169. The inflection of strong verbs is the same in all three classes (§ 168). Therefore we first give the paradigms of inflection and then discuss the formation (different in each class) of tense-stems. As paradigms we give a reduplicated verb, *haitan,* to be called, and two ablaut verbs, *niman,* to take; *biudan,* to offer.

§ 170. a) PRESENT ACTIVE.

Indicative.			
Sing.	1. nima	biuda	haita
	2. nimis	biudis	haitis
	3. nimiþ	biudiþ	haitiþ
Dual	1. nimôs	biudôs	haitôs
	2. nimats	biudats	haitats
Plur.	1. nimam	biudam	haitam
	2. nimiþ	biudiþ	haitiþ
	3. nimand	biudand	haitand
Optative.			
Sing.	1. nimau	biudau	haitau
	2. nimais	biudais	haitais
	3. nimai	biudai	haitai
Dual	1. nimaiwa	biudaiwa	haitaiwa
	2. nimaits	biudaits	haitaits
Plur.	1. nimaima	biudaima	haitaima
	2. nimaiþ	biudaiþ	haitaiþ
	3. nimaina	biudaina	haitaina
Imperative.			
Sing.	2. nim	biuþ	hait
	3. nimadau	biudadau	haitadau
Dual	3. nimats	biudats	haitats

Plur. 1.	nimam	biudam	haitam
2.	nimiþ	biudiþ	haitiþ
3.	nimandau	biudandau	haitandau
Infinitive.			
	niman	biudan	haitan
Participle.			
	nimands	biudands	haitands.

b) PRETERIT.

Indicative.			
Sing. 1.	nam	bauþ	haíhait
2.	namt	baust	haíhaist
3.	nam	bauþ	haíhait
Dual 1.	nêmu	budu	haíhaitu
2.	nêmuts	buduts	haíhaituts
Plur. 1.	nêmum	budum	haíhaitum
2.	nêmuþ	buduþ	haíhaituþ
3.	nêmun	budun	haíhaitun
Optative.			
Sing. 1.	nêmjau	budjau	haíhaitjau
2.	nêmeis	budeis	haíhaiteis
3.	nêmi	budi	haíhaiti
Dual 1.	nêmeiwa	budeiwa	haíhaiteiwa
2.	nêmeits	budeits	haíhaiteits
Plur. 1.	nêmeima	budeima	haíhaiteima
2.	nêmeiþ	budeiþ	haíhaiteiþ
3.	nêmeina	budeina	haíhaiteina.

c) PARTICIPLE PRETERIT PASSIVE.

numans	budans	haitans

d) MEDIO-PASSIV: PRESENT.

Indicative.			
Sing. 1.	nimada	biudada	haitada
2.	nimaza	biudaza	haitaza
3.	nimada	biudada	haitada
Plur. 1. 2. 3.	nimanda	biudanda	haitanda
Optative.			
Sing. 1.	nimaidau	biudaidau	haitaidau
2.	nimaizau	biudaizau	haitaizau
3.	nimaidau	biudaidau	haitaidau
Plur. 1. 2. 3.	nimaindau	biudaindau	haitaindau.

Note 1. *biudan* falls under the rules for final soft spirants (§ 79): Imperat. s. *biuþ*, pret. *bauþ* (comp. § 74); likewise *giban: gif, gaf* (comp. § 56).

Note 2. The termination of the 2nd pers. s. pret., *-t*, shows the application of the rule for consonants before dentals (§ 81). Final *b* of the stems becomes *f: gaft* (from *giban*), *grôft* (from *graban*); no examples for *pt: skôpt* or *skôft?* (from *skapjan*); — *g* remains unchanged in *magt* (§ 66, n. 1), other examples are wanting; neither are there any examples for *kt* (*wôkt* or *wôht*? comp. § 58, n. 2); — dentals are changed into *s: qast* from *qiþan* (§ 71, n. 3), *baust* from *biudan* (§ 75, n. 1), *haihaist* from *haitan* (§ 69, n. 2). — From *saian, saisô*, we have 2nd pers. *saisôst.* On account of the want of examples it is not certain whether all stems ending in a vowel received *-st.* — *rinnan* has 2nd p. pret. *rant* (§ 80).

Note 3. The third person sing. imperat. of one strong verb is only found twice: *atsteigadau*, *καταβάτω* Mt. XXVII, 42; Mk. XV, 32 (comp. 186, 1). The 3d pers. plur. may with certainty be formed according to the weak verb (§ 192, n. 1).

Note 4. Dual forms of verbs occur scantily; the 1st p. dual opt. pret., *nêmeiwa*, etc. never occurs; it is given according to the corresponding form of the present, *nimaiwa*. Also 2nd pers. d. pret. opt. is inferred form the form of the anomalous *wileits* (§ 205).

Note 5. Concerning the irregular formation of the present of some strong verbs with *j*, see § 206, n.

B) TENSE-FORMATION OF STRONG VERBS.

1) ABLAUT VERBS.

§ 171. These verbs form their tense-stems by a regular change of the root-vowel, by the so-called ablaut. The several ablaut-series and the conditions of their appearance have already been given in §§ 30—35. To each of these series belong ablaut verbs of which, accordingly, six classes are to be distinguished. Each series consists of four vowels which appear in the formation of the verb in the following manner: 1) The first vowel belongs to the present and the tenses formed from it (pres. partic., infinitive, also mediopassive). 2) The second vowel is that of the sing. pret. indic. 3) The third vowel appears in the plur. pret. indic. and throughout the pret. optative. 4) The fourth vowel belongs to the preterit participle.

In order accurately to determine the inflection of a strong verb, the following forms are usually given; 1) 1st p. sing. pres. indic., or also infin. pres.; 2) 1st p. s. pret. indic.; 3) 1st p. pl. pret. ind.; 4) partic. preter.

The following are the ablaut verbs arranged into their several classes.

§ 172. Class I. Verbs of the first ablaut-series: *ei ái i* (*aí*) *i* (*aí*) (comp. § 30). E. g., *greipa, graip, gripum, gripans*, to gripe, seize. *i* before *h* (*hv*) is broken to *aí* (§ 20): *leihva, láihv, laihvum, laihvans*, to lend.

Note 1. Here belong: *deigan*, to knead; *steigan*, to mount; *gateihan*, to show; *þeihan*, to thrive, increase; *þreihan*, to throng; *weihan*, to fight; — *beitan*, to bite; *dis-skreitan*, to rend, tear; *ga-smeitan*, to anoint, smear; *-weitan* (*inweitan* to worship; *fraweitan*, to punish); *beidan*, to wait; *leiþan*, to go; *sneiþan*, to cut; — *weipan*, to crown; *dreiban*, to drive; *bi-leiban*, to stay; *sweiban*, to cease; — *reisan*, to rise; *skeinan*, to shine; *hneiwan*, to decline; *speiwan*, to spit.

Note 2. The *n* of *keinan*, to germinate (O. H. G. *kînan*) occurs only in the present stem (comp. § 206, b); the part. pret. *kijans* only in *uskijanata* (Luke VIII, 6). The pret. **kai*, **kijum* is not found, a weak pret. of the fourth weak conj. (*keinôda* § 195, n. 2) occurring instead. Comp. Kluge, Germanische Conjugation p. 143.

§ 173. Class II. Verbs of the second ablaut-series: *iu au u* (*aú*) *u* (*aú*) (comp. § 31). E. g., *biuda, bauþ, budum, budans*, to offer; with breaking (§ 24): *tiuha, táuh, taúhum, taúhans*, to tow, lead.

Note 1. Here belong: *siukan*, to be sick; *biugan*, to bend, bow; *driugan*, to serve as a soldier; *liugan*, to lie; *þliuhan*, to flee; — *giutan*, to pour; *usþriutan*, to grieve; *niutan*, to enjoy; *liudan*, to grow; — *dis-hniupan*, to tear to pieces; *sliupan*, to slip, creep; *af-skiuban*, to shove, cast away; *hiufan*, to weep; — *driusan*, to fall; *kiusan*, to choose; *fra-liusan*, to lose; *kriustan*, to gnash with the teeth.

Note 2. The vowel of the present is irregular in *lûka, lauk, lukum, lukans*, to lock. — Some also suppose **wûlan*, to boil, according to pres. part. *wulandans*, R. XII, 11 (comp. § 175, n. 2).

§ 174. Class III. Verbs of the third ablaut-series: *i* (*aí*) *a u* (*aú*) *u* (*aú*) (comp. 32). E. g., *binda, band, bundum, bundans*, to bind, or with breaking (§§ 20. 24): *wairpa, warp, waúrpum, waúrpans*.

Note 1. Other verbs of this class: *brinnan*, to burn; *du-ginnan*, to beginn; *áflinnan*, to depart; *rinnan*, to run; *spinnan*, to spin; *winnan*, to trouble oneself; — *trimpan*, to tread, tramp; — *fra-slindan*, to swallow up; *windan*, to wind; *hinþan*, to catch; *finþan*, to find; *þinsan*, to draw; — *stiggan*, to sting (only by conjecture in Mt. V, 29); *bliggwan*, to beat; *siggwan*, to sing; *sigqan*, to sink; *stigqan*, to thrust; *drigkan*, to drink: — *gildan*, to be of value, yield; *swiltan*, to die; *hilpan*, to help; *filhan*, to hide; *wilwan*, to rob: — *bairgan*, to hide, keep; *gairdan*, to gird; *wairþan*, to become; *gaíþairsan*, to wither; *swairban*, to wipe; *hwairban*, to walk; — *þriskan*, to thresh; *ga-wrisqan*, to bear fruit (found only in the present tense, Lu. VIII, 14).

Note 2. According to its present also *briggan* would belong here; see § 208.

§ 175. Class IV. Verbs of the fourth ablaut-series: *i* (*ai*) *a ê u* (*au*) (comp. § 33). E. g., *nima, nam, nêmum, numans,* to take, or with breaking (§§ 20. 24): *baira, bar, bêrum, baúrans,* to bear.

Note 1. Like these go: *qiman,* to come; *ga-liman,* to suit; *stilan,* to steal; *ga-tairan,* to tear to pieces; — *brikan,* to break (§ 33, n. 1).

Note 2. Here belongs also *trudan,* [*traþ*], [*trêdum*], *trudans,* to tread, the present vowel being *u* instead of *i,* (O. N. *troða, trað, tráðum, troðinn;* O. H. G. according to V: *trëtan, trat, trâtum, trëtan*). According to *trudan* also *wulan,* to boil, is more correctly to be supposed (§ 173, n. 2).

§ 176. Class V. Verbs of the fifth ablaut series: *i* (*ai*) *a ê i* (*ai*) (comp. § 34). E. g. *mita, mat, mêtum, mitans,* to measure; *giba, gaf, gêbum, gibans,* to give.

Note 1. Here belong: *wrikan,* to persecute, wreak; *rikan* (found only in the pres.), to heap up; *ligan,* to lie; *ga-wigan,* to mowe, wag; *saihwan,* to see (comp. § 34, n. 1); — *hlifan,* to steal; — *bigitan,* to obtain, get; *sitan,* to sit; *fitan,* to bear (?), *widan,* to bind; *qiþan,* to say; *niþan,* to help (?); — *lisan,* to gather; *ga-nisan,* to recover; *wisan,* to remain.

Note 2. *sniwan,* to hurry, has *sniwa, snau* (§ 42), *snêwum, sniwans.* Once occurs the pret. *snauh* in which *h* is added (comp. § 62, n. 4), once *sniwun* instead of *snêwun* (§ 7, n. 3). — Like *sniwan* goes in all probability *diwan,* to die, of which only the past part., *þata diwanô,* is found.

Note 3. The pret. sing. of *itan* has irregularly *êt* instead of *at;* it is found only in the compound *frêt* (from *fra-itan,* to consume, eat up, § 4, n. 1. § 7 b). Thus *itan, êt, êtum, itans.* Comp. O. H. G. pret. *âz, frâz* Notker, O. N. *át.* Möller, Englische Studien 3, 154.

Note 4. Te *n* in *fraihnan,* to ask, occurs only in the pres. stem: *fraihna, frah, frêhum, fraihans* (see § 206 b).

Note 5. The *j* in *bidjan* is found only in the present stem: *bidja, baþ, bêdum, bidans* (Comp. § 206 a). Once the present occurs without *j; usbida* Rom. IX, 3.

§ 177. Class VI. Verbs of the sixth ablaut series; *a ô ô a* (Comp. § 35). E. g., *ala, ôl, ôlum, alans,* to grow.

Note 1. Like *alan* go: *sakan,* to fight; *wakan,* to wake, watch; *dragan,* to carry, drag; *slahan,* to strike; *þwahan,* to wash; *hlaþan,* to load; *ga-daban,* to behoove; *ga-draban,* to hew; *graban,* to dig, grave; *skaban,* to shave; *malan,* to grind; *swaran,* to swear; *faran,* to fare; *us-anan,* to breathe out, die.

Note 2. Seven verbs of this class have *j* in the present stem which is wanting in the pret. and past partic., e. g. *hafjan,* to heave, forms: *hafja, hôf, hôfum, hafans.* Like this go: *fraþjan,* to understand; *hlahjan,* to laugh; *garaþjan,* to count; *skapjan,* to make, shape; *skaþjan,* to hurt; *waksjan,* to grow (comp. § 206 a).

Note 3. The *n* of *standan*, to stand, occurs only in the present stem, thus: *standa*, *stôþ*, *stôþum*, [*staþans*] (comp. § 206 b).

2) REDUPLICATED VERBS.

§ 178. Reduplicated verbs form the preterit without a change of the root-vowel, but only by prefixing a reduplication. This reduplication consists of the initial consonant together with a constant reduplication vowel *ai* (short *e*, see § 20), as *haita*, I am called, pret. *haihait*; *hvôpa*, I boast, *waihvôp*. When the word begins with two consonants, only the first is repeated, e. g., *fraisa*, I tempt, *faifrais*. The initial combinations, *st*, *sk*, [*sp*] are repeated as a whole, e. g., (*ga-*) *stalda*, I possess, *staistald*; *skaida*, I separate, *skaiskaid*; when the word begins with a vowel, only the reduplication vowel is prefixed, e. g., *auka*, I increase, *aiauk*.

The partic. pret. has no reduplication; *haitans*, *fraisans*, etc.

§ 179. According to their root-vowel, the reduplicated verbs are divided into five classes. The root-vowels are 1) *a* (*â*), 2) *ê*, 3) *ai*, 4) *ô*, 5) *au*. Since however the vowel remains unchanged throughout the verb, the inflection of these verbs is the same for all. Because of this the paradigm *haitan* given in § 170 is sufficient for all classes.

Those reduplicated verbs of which the preterits do occur, are:

1) *haldan*, to hold; *falþan*, to fold, *staldan*, to possess; — *fâhan*, to catch; *hâhan*, to hang (§ 62, n. 2).

2) *slêpan*, to sleep (for its preterit, comp. 78, n. 3).

3) *aikan*, to say; *fraisan*, to tempt; *haitan*, to be called; *laikan*, to leap; *maitan*, to cut off; *skaidan*, to separate.

4) *hvôpan*, to boast, *flôkan*, to lament.

5) *aukan*, to increase.

Note 1. A number of verbs the preterits of which are not found, are with certainty referred to these classes: 1) *us-alþan*, to grow old; *blandan*, to blend, communicate with; *saltan*, to salt; *waldan*, to rule, wield; 2) *blêsan*, to blow; 3) *ga-plâihan*, to caress; 4) *blôtan*, to worship; 5) *stautan*, to smite; *hlaupan*, to run.

Note 2. *bauan*, to dwell, which belongs here, as is evident from other Germanic dialects, has the weak pret. *bauaida*, also the fem. *bauains* (§ 103, n. 1) shows that it belongs to the third weak conjug. (§ 193). But the 3d pers. sing. indic. pres. is *bauiþ* throughout and hence belongs still to the strong conj. Nothing can be determined as to *bnauan*, to rub, (*bi-nauan?*), which occurs only once, while *trauan* follows the weak inflection throughout.

Note 3. *gaggan,* to go, partic. pret. *gaggans,* has lost its pret. **gaigagg,* the latter being replaced by other formations. Comp. § 207.

Note 4. Instead of *flôkan* of which only the preterit *faiflôkun* occurs, the form *flêkan* is generally given (accord. to § 181). This has been proved to be wrong by Gallée, Noord en Zuid 4, 54 et seq.

3) REDUPLICATED ABLAUT VERBS.

§ 180. A number of verbs having the stem vowel *ê* (or *ai* at the end of the root) take the ablaut of the *ê*—*ô*-series (see § 36). The preter. has the vowel *ô,* and also, in addition, a reduplication. The pret. part. shows the same vowel as the present. According to the vowel of the present, these verbs are divided into two classes:

§ 181. I. Stems ending in a consonant have *ê* in the present, e. g. *lêtan,* to let. This forms: *lêta, laílot, laílôtum, lêtans.* Like this go: *grêtan* (*gaigrôt*), to weep; *têkan* (*taitôk*), to touch; *rêdan* (*rairôþ*) to counsel.

§ 182. II. Roots ending in a vowel change the *ê* into *ai* (§ 22). Thus go three verbs: *saian,* to sow: *saia, saisô, saisôum, saians* (for additional forms, comp. § 22, n. 1, § 170, n. 2); *waian* (*waiwô*), to blow; *laian* (*laílô*), to revile.

II. WEAK VERBS.

§ 183. The four classes of the weak verbs (§ 168) have the formation and inflection of the preterit alike. This is also the case in the partic. pret. which regularly adds the suffix *-da-* (nom. masc. *þs*) in all classes to the verbal stem. The latter varies according to the formative suffix and causes in the present forms a considerable difference of inflection. We first give the preterit which has an inflection common to all classes.

1) INFLECTION OF THE WEAK PRETERIT.

§ 184. Paradigms: *nasida, salbôda, habaida, fullnôda.* One paradigm may suffice to show the inflection of all classes.

		Indicative.	Optative.
Sing.	1.	nasi-da	nasi-dêdjau
	2.	nasi-dês	nasi-dêdeis
	3.	nasi-da	nasi-dêdi
Dual	1.	nasi-dêdu	nasi-dêdeiwa
	2.	nasi-dêduts	nasi-dêdeits
Plur.	1.	nasi-dêdum	nasi-dêdeima
	2.	nasi-dêduþ	nasi-dêdeiþ
	3.	nasi-dêdun	nasi-dêdeina.

Note 1. The remarks in § 170, n. 4 as to 1st and 2nd dual hold good here also.

2) FIRST WEAK CONJUGATION (*-jan*).

§ 185. Verbs of this class have the formative suffix *i* which appears in the present as *j* (infin. *-jan*). This *j* is contracted with a following *i* into *ei* after a long close syllable, while in other cases *ji* is retained (comp. 44). Thus we arrive at two subdivisions: a) Verbs with short stem syllables, e. g. *nasjan,* to save, or with long open syllables, e. g., *stôjan,* to judge. b) Verbs with long close syllables, as *sôkjan,* to seek, and polysyllables, e. g., *mikiljan,* to praise.

§ 186.

a) PRESENT (ACTIVE).

INDICATIVE.

Sing.	1.	nasja	stôja	sôkja
	2.	nasjis	stôjis	sôkeis
	3.	nasjiþ	stôjiþ	sôkeiþ
Dual	1.	nasjôs	stôjôs	sôkjôs
	2.	nasjats	stôjats	sôkjats
Plur.	1.	nasjam	stôjam	sôkjam
	2.	nasjiþ	stôjiþ	sôkeiþ
	3.	nasjand	stôjand	sôkjand.

OPTATIVE.

Sing.	1.	nasjau	stôjau	sôkjau
	2.	nasjais	*etc.*	*etc.*
	3.	nasjai		
Dual	1.	nasjaiwa		
	2.	nasjaits		
Plur.	1.	nasjaima		
	2.	nasjaiþ		
	3.	nasjaina.		

IMPERATIVE.

Sing.	2.	nasei	[stauei]	sôkei
	3.	nasjadau	stôjadau	sôkjadau
Dual	2.	nasjats	stôjats	sôkjats
Plur.	1.	nasjam	stôjam	sôkjam
	2.	nasjiþ	stôjiþ	sôkeiþ
	3.	nasjandau	stôjandau	sôkjandau.

INFINITIVE.

nasjan	stôjan	sôkjan.

PARTICIPLE.

nasjands	stôjands	sôkjands.

b) PRETERIT.

nasida	stauida	sôkida.

(*Inflection, see* § 184).

c) PARTICIPLE PRETERIT (PASSIVE).

nasiþs	stauiþs	sôkiþs.

d) MEDIO-PASSIVE: PRESENT.

INDICATIVE.

Sing.	1. 3.	nasjada	stôjada	sôkjada
	2.	nasjaza	stôjaza	sôkjaza
Plur.	1. 2. 3.	nasjanda	stôjanda	sôkjanda.

OPTATIVE.

Sing.	1. 3.	nasjaidau	stôjaidau	sôkjaidau
	2.	nasjaizau	stôjaizau	sôkjaizau
Plur.	1. 2. 3.	nasjaindau	stôjaindau	sôkjaindau.

Note 1. As an example for 3d p. s. imperat. occurs *lausjadau, ῥυσάσθω* Mt. XXVII, 43 (Comp. § 170, n. 3). The 3d p. plur. would be *lausjandau* (accord. to § 192, n. 1).

Note 2. The 2nd p. s. imperat. of *stôjan* is, in accordance with the preter. *stauida, stauei* (§ 26).

§ 187. Further examples of this very numerous class are: a) 1) Short-syllabic verbs: *waljan,* to choose; *ga-tamjan,* to tame; *uf-þanjan,* to extend; *warjan,* to forbid, beware; *lagjan,* to lay; *us-wakjan,* to wake up; *satjan,* to set; *wasjan,* to clothe, vest; *hazjan,* to praise; *huljan,* to cover. 2) Verbs ending in a vowel: *taujan* (imperat. sing. *tawei,* pret. *tawida,* p. p. *tawiþs*), to do; **straujan* (*strawida*) to strew; *qiujan,* (*qiwida*), to quicken;

ana-niujan (*-niwida*), to renew; *siujan*, to sew; — For **môjan*, to weary, and **dôjan*, to harass, see § 26, a.

b) Long- and polysyllabic verbs: *mêljan*, to write: *mêrjan*, to preach; *sipônjan*, to be a disciple; *hnaiwjan*, to humble; *hrainjan*, to cleanse; *hausjan*, to hear; *þiuþjan*, to bless; — *brannjan*, to burn; *sandjan*, to send; *namnjan*, to name; *andbahtjan* to serve; *glitmunjan*, to shine, glitter; *haúrnjan*, to blow the horn.

Note 1. *kaupatjan*, to buffet, has pret. *kaupasta* (the *i* being syncopated), but past partic. *kaupatiþs* (Comp. 209).

Note 2. A few primary verbs with *j* in the present stem have the present the same as the weak verbs of the first class. Their preter. inflection is either strong, or weak without the formative suffix *i*. Comp. § 206 a. (§ 209).

Note 3. In a very few cases there appears a leaning towards the 2nd weak conj. For *hausjan*, to hear, *hausjôn* is found several times; *gabeistjan*, to leaven, but past partic. *un-beistjôþs*, unleavened.

Note 4. Like the 2nd pers. du., plur. of the imperat. of *nasjan* go the interjectional *hirjats*, *hirjiþ*. The sing. *hiri* is irregular. Comp. § 219.

§ 188. Verbs of this class are derived from verbs, adjectives, and substantives. They have predominantly a causative meaning. Causatives from ablaut verbs have the vowel of the preter. sing., as *wandjan*, to wend, turn (from *windan*); *dragkjan*, to give to drink (from *drigkan*); *ur-raisjan*, to cause to rise (from *ur-reisan*, to rise); *ga-drausjan*, to cause to fall (from *driusan*). — Also verbs derived from adjectives and substantives possess, with a few exceptions, a causative meaning, e. g., *háuhjan*, to make high, exalt (from *háuhs*); *hailjan*, to heal (from *hails*); *warmjan*, to warm (from *warms*); — *dailjan*, to deal (out) (from *dails*); *taiknjan*, to make a sign, show (from *taikns*), etc. — A few, however, have an intransitive meaning, e. g. *sipônjan*, to be a disciple; *faúrhtjan*, to fear.

3) SECOND WEAK CONJUGATION (*-ôn*).

§ 189. The formative suffix *ô* occurs not only in the preter., but also throughout the present, and crowds out the vowels at the beginning of the endings of the strong verb. Paradigm: *salbôn*, to anoint.

a) PRESENT.

		Indicat.	Optat.	Imper.
Sing.	1.	salbô	salbô	—
	2.	salbôs	salbôs	salbô
	3.	salbôþ	salbô	salbôdau
Dual	1.	salbôs	salbôwa	—
	2.	salbôts	salbôts	salbôts
Plur.	1.	salbôm	salbôma	salbôm
	2.	salbôþ	salbôþ	salbôþ
	3.	salbônd	salbôna	salbôndau.

Infinitive: salbôn.

Participle: salbônds.

b) PRETERIT.

salbôda, -dês, -da, *etc.* (see § 184).

c) PARTICIPLE PRETER. PASSIVE.

salbôþs.

d) MEDIO-PASSIVE: PRESENT.

		Indicat.	Optat.
Sing.	1. 3.	salbôda	salbôdau
	2.	salbôza	salbôzau
Plur.	1. 2. 3.	salbônda	salbôndau.

Note 1. No example for the 3d p. s. and pl. imperat. of this conjug. is found, but it may, like other forms, be inferred with certainty, e. g., the dual forms, or the 2nd pers. s. middle: ***salbôza, salbôzau,*** which have also been moulded after the analogy of the other conjugations.

§ 190. The number of verbs of the second class is larger than that of the third, but is far smaller than that of the verbs in *-jan.* Examples: *mitôn,* to think; *ƕarbôn,* to walk; *fiskôn,* to fish; *sidôn,* to practice; *idreigôn,* to repent; *awiliudôn,* to thank; *þiudanôn,* to be king; *faginôn,* to rejoice; *fraujinôn,* to rule; *reikinôn,* to reign; *frijôn,* to love; *sunjôn,* to justify; *hausjôn* (§ 187, n. 3).

4) THIRD WEAK CONJUGATION (*-an*).

§ 191. Verbs of this class have the formative suffix *-ai.* This, however, appears only throughout the preterit (and in the partic. pret.), while in the present and in all formations belonging to it, it occurs in only a few forms, the greater

number appearing as present forms of the strong verb. The *ai* is found in the present only where the termination of the strong verb begins with *i* which is crowded out by the *ai* (thus in the 2nd and 3d sing., 2nd plur. indic., and 2nd plur. imperat.), and in the 2nd sing. imperat. (which has no termination). The *ai* is wanting before endings beginning with *a* (*ô*).

§ 192. Paradigm *haban,* to have.

a) PRESENT.

		Indicat.	Optat.	Imperat.
Sing.	1.	haba	habau	—
	2.	habais	habais	habai
	3.	habaiþ	habai	habadau
Dual	1.	habôs	habaiwa	—
	2.	habats	habaits	habats
Plur.	1.	habam	habaima	habam
	2.	habaiþ	habaiþ	habaiþ
	3.	haband	habaina	habandau.

Infinitive: haban.

Participle: habands.

b) PRETERIT.

habaida, -dês, -da *etc.* (*s.* § 184).

c) PARTICIPLE PRET.

habaiþs.

d) MEDIO-PASSIVE: PRESENT.

		Indicat.	Optat.
Sing.	1. 3.	habada	habaidau
	2.	habaza	habaizau
Plur.		habanda	habaindau.

Note 1. In this conjug. only a 3d pers. pl. imperat. is found: *liugandau, γαμησάτωσαν* I. Cor. VII, 9.

§ 193. Verbs of this class are mostly intransitive. Their number is comparatively small. Examples: *þahan,* to be silent; *þulan,* to suffer; *liban,* to live; *ana-silan,* to grow still; *fijan,* to hate; *trauan,* to trust (comp. § 26), *saúrgan,* to sorrow; *liugan,* to marry.

Note 1. *hatan,* to hate, shows a tendency to merge into the first weak conjug. (*hatjan*); — *bauan,* to dwell, has 3d s. pres. indic. strong: *bauiþ,* comp. 179, n. 2.

5) FOURTH WEAK CONJUGATION (*-nan*).

§ 194. In Gothic verbs with a passive meaning are formed by means of the suffix *-no* in the preter., *n* (*na*) in the present. They are derived either from adjectives or from strong verbs. In the latter case they attach themselves to the tense stem of the partic. pret. pass. Examples: a) From strong verbs: *and-bundnan* (*bindan*), to be unbound, loosened; *us-bruknan* (*brikan*) to be broken off; *dis-skritnan* (*dis-skreitan*), to be torn to pieces, shreds; *fra-lusnan* (*fra-liusan*), to be lost; *gaskaidnan* (*skaidan*), to be separated, divorced; *andlêtnan* (*lêtan*) to be dismissed; — b) from adjectives: *gahailnan* (*hails*) to be healed; *mikilnan* (*mikils*), to be magnified; *weihnan* (*weihs*), to be hallowed; *gadauþnan*, to be put to death, die.

§ 195. The present of passive verbs inflects like that of strong verbs. Passive verbs have no medio-passive and no partic. pret. Paradigm: *fullnan* (*fulls*, full; *fulljan*, to fill), to be filled.

a) PRESENT.

		Indicat.	Optat.	Imperat.
Sing.	1.	fullna	fullnau	—
	2.	fullnis	fullnais	fulln
	3.	fullniþ	fullnai	fullnadau
Dual	1.	fullnôs	fullnaiwa	—
	2.	fullnats	fullnaits	fullnats
Plur.	1.	fullnam	fullnaima	fullnam
	2.	fullniþ	fullnaiþ	fullniþ
	3.	fullnand	fullnaina	fullnandau.

Infin.: fullnan.
Partic.: fullnands.

b) PRETERIT.

fullnôda, -dês, -da (*s.* § 184).

Note 1. The imperat. of this class occurs only in one verb in 2nd sing.

Note 2. The pret. *keinôda*, germinated, is a new formation from the strong present *keinan* (§ 172, n. 2), and even its meaning shows that it cannot be referred to this class.

III. IRREGULAR VERBS.

1) PRETERIT-PRESENT VERBS.

§ 196. The preterit-present verbs are strong verbs the preterits of which assumed a present meaning. In consequence thereof the real presents have been lost. These verbs form their preterits according to the weak conjugation by adding *da* (*ta, þa, sa*; comp. §§ 75. 81); their inflection is that of *nasida* (§ 184). The preterit-present verbs may, with reference to their present structure, be distributed among the different classes of the strong verbs. The preteritive present has precisely the same inflection as the strong preterit. In Gothic there are thirteen verbs of this kind, which we arrange according to the corresponding ablaut-series.

§ 197. First Ablaut-Series.

1) Pres. *wait,* I know, 2nd p. *waist,* plur. *witum,* Opt. *witjau;* Pret. *wissa,* Opt. Pret. *wissêdjau;* Pres. Partic. *witands;* Infin. [*witan*].

2) *lais,* I know (occuring in this form only, causative *laisjan,* to teach.

Note 1. The full strong verb of *wait* is **weitan, wait, witum, witans,* retained in the compounds *fraweitan,* to avenge, and *inweitan,* to worship. — Also a verb of the 3d weak conjug., *witan, witaida* (to observe) is related to it.

§ 198. Second Ablaut-Series.

3) *daug,* impers.: it is fit (found only in this form).

§ 199. Third Ablaut-Series.

4) *kann,* I know, 2nd p. *kant* (also *kannt,* comp. § 80), plur. *kunnum;* Pret. Indic. *kunþa,* Opt. Pret. *kunþêdjau,* Partic. Pret. *kunþs.* known; Infin. *kunnan;* Pres. Partic. *kunnands.*

5) *þarf,* I need; 2nd p. *þarft,* plur. *þaúrbum;* Opt. *þaúrbjau;* Pret. *þaúrfta;* Partic. Pret. *þaúrfts,* needy, necessary. Pres. Partic. *þaúrbands,* needing; Inf. [*þaúrban*]. Comp. § 56, n. 2.

6) *ga-dars,* I dare, pl. *ga-daúrsum,* Opt. *gadaúrsjau;* Pret. *gadaúrsta,* Inf. *gadaúrsan.*

Note 1. To *kann* belong the compounds with the same inflection: *frakann,* I despise; *gakann,* I subject myself. — With this *kann* must not be confounded the derivative verb *kunnan,* to know, of the 3d weak conjug., Pret. *kunnaida,* with is compounds: *anakunnan* ἀναγιγνώσκειν, to read; *atkunnan,* to grant; *gakunnan,* to know. — *ufkunnan* (to know,

recognize) forms the present according to the 3d weak conjug., but has the Pret. *ufkunþa,* Partic. Pret., however, *ufkunnaiþs.*

§ 200. Fourth Ablaut-Series.

7) *skal,* I shall, 2nd p. *skalt,* pl. *skulum,* Opt. *skuljau;* Pret. *skulda,* Opt. Pret. *skuldêdjau,* Part. Pret. *skulds,* owing; Inf. [*skulan*]; Pres. Part. *skulands.*

8) *man,* I mean, 2nd p. [*mant*], plur. *munum,* Opt. *munjau;* Pret. *munda,* Partic. Pret. *munds* Luke III, 23; Inf. *munan,* Pres. Part. *munands.*

Note 1. Like *man* goes *gaman,* I remember. — To this there belongs also a derivative weak verb of the 3d conjug., *munan, munaida,* to wish, have in mind.

§ 201. Fifth Ablaut-Series.

9) *mag,* I can, 2nd p. *magt,* 3d *mag,* dual *magu, maguts,* plur. *magum, maguþ, magun;* Opt. *magjau;* Pret. *mahta,* Opt. Pret. *mahtêdjau,* Partic. Pret. *mahts;* Infin. [*magan*], Pres. Partic. *magands.*

10) *ga-nah,* it suffices, is enough; *binah,* it is permitted, must. Besides the impersonal 3d pers. there occurs only the Partic. Pret. *binaúhts.* Plur. *-naúhum,* Pret. *-naúhta,* Inf. *-naúhan* are to be inferred.

§ 202. Sixth Ablaut-Series.

11) *ga-môt,* I have room, can, 2nd p. [*môst*], pl. [*môtum*], Opt. *gamôtjau;* Pret. *gamôsta;* Inf. [*gamôtan*].

12) *ôg,* I fear; 2nd [*ôht*], plur. [*ôgum*], Opt. *ôgjau,* Pret. *ôhta;* Infin. [*ôgan*], causative *ôgjan,* to frighten.

Note 1. From *ôg* we have an anomalous 2nd s. Imperative: *ôgs,* fear. As corresponding 2nd pl. the Opt. *ôgeiþ* is used.

Note 2. Of the original complete verb **agan* there still exists the negative Pres. Partic. *unagands* (fearless).

§ 203. The verb *áih,* I have, does not belong to any ablaut-series. If we disregard its want of reduplication, the verb follows, according to its formation, a reduplicated preterit, like *haíhait* (§ 179, 3). The forms occurring are: 1st and 3d sing. *áih* (once *aig*), 1st plur. *aigum* and *áihum,* 2nd *áihuþ* (once), 3d *aigun;* Opt. 3d s. *aigi,* 2nd pl. *aigeiþ,* 3d *aigeina;* Pret. *áihta,* Pres. Part. *aigands* (five times) and *áihands* (once); Inf. *áihan* (only once in *faíráihan,* to partake.

Note 1. There is a peculiar fluctuation between *g* and *h* in most forms, but in such a manner that *h* is predominant in the sing. (*aih*), *g* in the other forms.

2) THE VERBS „*to be*„ AND „*to will*„.

§ 204. The substantive verb forms from the old root *es-* occurring in all Indo-Germanic languages only the present indic. and opt., the other forms are supplied by the strong verb *wisan* (§ 176, n. 1).

PRESENT.

		Indicat.	Optat.
Sing.	1.	**im**	**sijau**
	2.	**is**	**sijais**
	3.	**ist**	**sijai**
Dual	1.	**siju**	**[sijaiwa]**
	2.	**[sijuts]**	**[sijaits]**
Plur.	1.	**sijum**	**sijaima**
	2.	**sijuþ**	**sijaiþ**
	3.	**sind**	**sijaina.**

Infinit.: **wisan.**
Part. praes.: **wisands.**

PRETERIT.

Indicat.: **was, wast, was,** ***etc.***
Optat.: **wêsjau.**
Part. pt. **wisans.**

Note 1. For ***ij*** (of the opt. and pres. indicat. dual and plur.) also simple ***i*** is sometimes found (§ 10, n. 4), e. g., plur. ind. 1st ***sium,*** 2nd ***siuþ;*** opt. ***siau,*** etc. But the full forms occur far more frequently. The forms with ***i*** are confined to the Epistles (especially in codex B) and to the Gospel of St. Luke which latter often shows also other irregular forms (V. 10, VIII. 25, IX. 12, 41, XIV. 31). Where there are two codices, one (in three cases A) always has the correct forms with ***j*** (II. Cor. VII. 13; Phil. IV. 5; Col. IV. 6; I. Tim. V. 22).

Note 2. Instead of the imperat. the optative forms, sing. ***sijais, sijai,*** plur. ***sijaiþ,*** are used. The form ***sai*** (= Grk. ἔστω) for ***sijai, siai,*** occurring in the MS. (II. Cor. XII. 16) is either wrong, or, according to Osthoff (Beiträge VIII. 311), to be taken as interjection ***sai,*** ecce!.

Note 3. ***nist*** = ***ni ist,*** is not (§ 10, n. 2), ***þatist*** = ***þata ist,*** there is; ***karist*** = ***kara ist,*** it concerns, John X. 12 (§ 4, n. 1).

§ 205. The verb „to will„ has in the present only an optative which has however an indicative meaning. This present-optative has the terminations of the preter. optat. The preter. takes the weak form. The forms occurring are:

Present: S. 1. wiljau. 2. wileis. 3. wili.
D. 2. wileits.
Pl. 1. wileima. 2. wileiþ. 3. wileina.
Infinitive: wiljan.
Pres. Part.: wiljands.
Pret.: wilda. Opt.: wildêdjau.
(*Inflection like that of* nasida § 184.)

IRREGULARITIES.

§ 206. Strengthenings of the Present. The distinction between the present stem and the preterit stem of strong verbs consists only in the change of the vowel. The consonantal skeleton of the word always remains the same. This was not always so, but in the Early Germanic as well as in other Indo-Germanic languages there existed formations of the present tense by means of consonantal elements. Of these some remnants are still retained in Gothic, but have from the Gothic standpoint to be considered as irregularities.

a) Present-formations with *j*. In the words which belong here and inflect in the whole present like weak verbs of the first conjugation (like *nasjan, sôkjan*), the *j* is no formative suffix and is dropped in the pret. and pret. partic. The words have already been given above: *bidjan* (§ 176, n. 5) *hafjan, fraþjan, hlahjan, raþjan, skapjan, skaþjan, wahsjan* (§ 177, n. 2). Comp. also § 209.

b) Nasalized present-formations are found in *keinan* (§ 172, n. 2) and *fraihnan* (§ 176, n. 4), with the nasal at the end, — and *standan* (§ 177, n. 3) with the nasal in the middle of the verbal stem.

§ 207. The verb *gangan* which, according to its present form and the testimony of the other Germanic languages, belongs to the reduplicated verbs (§ 179, n. 3), has a weak preter., *gaggida* occurring however only once Lu. XIX. 12. The preter. of *guggan* is generally represented by the defective *iddja* which conjugates like a weak preter. Thus: *iddja,* I went, *iddjês, iddja,* etc.; optat. *iddjêdjau.*

§ 208. *briggan,* to bring, is, according to its present, an ablaut verb (III); but the pret. has the weak inflection: *brâhta* (from **branhta* § 5 b), partic. pret. [*brâhts*].

§ 209. Some verbs whose presents follow the first weak

conjugation (in part perhaps belonging to § 206, a.) take the weak preter., but without the formative suffix *i*. These verbs are: *bugjan,* to buy, *baúhta; brûkjan,* to use, *brûhta; waúrkjan,* to work, *waúrhta; þagkjan,* to think, *þâhta* (§ 5 b); *þugkjan,* to seem, *þûhta* (§ 15 b). Of their pret. part. there are found: *baúhts* from *bugjan, waúrhts* from *waúrkjan,* the others would be: *brûhts, þâhts, þûhts* (§ 75).

Note 1. Comp. also *kaupatjan* § 187, n. 1, which has however the *i* in the part. preter.

CHAP. VI. PARTICLES.

1) ADVERBS.

§ 210. Adverbs of Manner are formed from adjectives. a) Most frequent is the formation with the suffix *-ba* added to the final vowel of the stem.

Thus from *a*-stems (§§ 123. 124); e. g., *ubilaba,* evilly; *baírhtaba,* clearly. From *ja*-stems (§ 125 et seq.); *sunjaba* truly. — Also the original *i*- and *u*-stems (§§ 129—131) still show here their true stem-endings; *analaugniba,* secretly; *anasiuniba,* visibly; *arniba,* surely; *gatêmiba,* fitly; *harduba.* severely, hard; *manwuba,* accurately.

Note 1. The *a* for *u* which occurs once each in *hardaba, glaggwaba,* is wrong.

§ 211. Adverbial adjectives are also very frequently formed b) by the suffix *-ô* blended with the final vowel of the stem; e. g., *galeikô,* alike; *ûhteigô* in time; *þiubjô,* secretly, like a thief; *glaggwô,* accurately (besides *glaggwuba*).

Note 1. The same adverbial termination also in *auftô,* perhaps; *sprautô,* quickly; *missô,* mutually; *ufarô,* above, thereon; *undarô,* below; *aftarô* behind.

§ 212. An adverbial form has been developped by the comparative from the comparative degress of adjectives, which, without further additional termination, ends in the comparative suffix (*-iz-*) *-is;* e. g., *háuhis,* higher; *áiris,* ere, once; *mais,* more; *framis,* farther; *nêhwis,* nearer, *haldis,* more.

Note 1. Without the *i* of the suffix are formed: *mins,* less; *wairs,* worse; *þana-seips,* further, more.

Note 2. With the comparative suffix *-ôs* occur *sniumundôs,* more speedily; *aljaleikôs* otherwise.

Anm 3. As superlative adverbs are found the neuter forms *frumist,* first; *maist,* at the most.

§ 213. Adverbs of Place are formed for the question whither? either without a suffix or by the suffixes *-þ* (*-d*) and *drê;* for the question where? by the suffixes *-r* and *-a;* for the question whence? by the suffixes *-þrô-* and *-ana.*

Note 1. From pronominal stems are thus formed the correlatives:

hwaþ, hwadrê, whither?	*hwar,* where	*hwaþrô,* whence
[*þaþ*] (*þadei,* where)	*þar,* there	*þaþrô,* thence
jaind, jaindrê thither	*jainar,* there	*jainþrô,* thence
aljaþ, in another direction	*aljar,* elsewhere	*aljaþrô,* by another way
hidrê, hither.	*hêr,* here	— —

Note 2. Other examples are: a) Whither? *dalaþ,* downward; *samaþ,* together; *iup,* upward; *ût,* out; *inn,* into. b) Where? *dalaþa,* below; *iupa,* above; *ûta,* without; *inna,* within; *fairra,* far; *afta,* behind. c) Whence? *dalaþrô,* from below; *iupaþrô* and *iupana,* from above; *ûtaþrô* and *ûtana,* from without; *innaþrô* and *innana,* from within; *allaþrô,* from all sides; *fairraþrô,* from afar; *aftana,* from behind.

§ 214. Adverbs of Time are mostly formed from substantive-cases; e. g., *gistradagis,* to morrow; *himma daga,* to-day; *du maúrgina,* to-morrow; *ni aiw,* never (acc. of *aiws,* time); *framwigis,* continually.

Note 1. Simple temporal adverbs are rare: *nu,* now; *ju,* already; *áir,* formerly; *simlê,* once; *ufta,* often; from pronominal stems: *þan,* then; *hwan,* when? whenever; *suman,* once.

§ 215. Besides those mentioned in § 214 other nominal cases are also used as adverbs; e. g., *landis,* over land, about the country; *allis,* at all; *sunja* and *bi sunjai,* in truth.

§ 216. Question and Answer (negation) are in most cases accompanied by adverbial particles. With questions there are found *-u* (*niu,* not? § 18, n. 2); *an, nuh* (= Lat. *an,* Germ. *denn?*); *ibai,* if, whether; *jau* (*ja-u*) whether; *þau,* perhaps. — Affirmative particles are: *ja, jai,* yes, indeed! A negative particle is *nê,* no! These adverbs, however, rarely stand alone as answers, the verb of the question being generally repeated. As negative particle in the sentence *ni* is used.

Note 1. The interrogative particle *-u* is enclitically affixed to the first word of the sentence, e. g., *skuldu ist kaisaragild giban* Mk. XII. 14. In combinations with prefixes the *u* is attached immediately to the latter; e. g., *gaulaubjats þatei magjau þata taujan?* Mk. IX. 28.

2) PREPOSITIONS.

§ 217. a) With the Dative: *alja,* besides; *af,* of, from; *du,* to; *miþ,* with; *us,* out; *faúra,* before; *fram,* from; *nêhva,* near.

b) With the Accusative: *and,* along, at; *þairh,* through; *inuh,* without; *undar,* under; *wiþra,* against; *faúr,* before, for.

c) With the Dative and Accusative: *ana,* on, upon; *at,* at; *afar,* after; *bi,* with, by, about, on; *hindar,* behind; *und,* with dat., about, for; with acc. to, till; *uf,* under; *ufar,* over.

d) With the Genitive and Dative; *ufarô,* over.

e) With the Genitive, Dative, and Accusative: *in,* with gen., on account of; with dat., acc., in, to, on.

3) CONJUNCTIONS.

§ 218. a) Copulative: *jah,* and, also; *-uh,* and (comp. 24, n. 2), *nih,* and not. b) Disjunctive: *aíþþau,* or; *andizuh — aíþþau,* either — or; *jaþþê — jaþþê,* whether — or. c) Adversative: *iþ, þan, aþþan, akei,* but; *ak,* but. d) Causal, *allis, auk, untê, raihtis,* for. e) Conclusive: *þanuh, þaruh, eiþan, nu, nuh, þannu, nunu,* now, therefore, hence. f) Conditional: *jabai,* if; *niba, nibai,* if not (§ 10, n. 2), g) Concessive: *þau,* though; *þauhjabai,* even if; *swêþauh,* however: although. h) Final: *ei, þatei, þêei, þei,* that; *ei, swaei, swaswê,* so that; *ibai* (*iba*) lest. i) Comparative: *hwaiwa,* how? *swê,* as; *swaswê,* just as. k) Temporal: *swê,* as, when; *þan, þandê,* when, if, as long as; *biþê, miþþanei,* whilst; *sunsei,* as soon as; *faúrþizei,* before; *untê, und þatei, þandê,* till, until, as long as.

4) Interjections.

§ 219. *ô,* oh! ah! *wai,* woe! *sai,* behold! — Interjectional in meaning: come here! sing. *hiri,* du. *hirjats,* plur. *hirjiþ* (comp. § 20, n. 1; § 187, n. 4).

APPENDIX.

§ 220.

SOURCES OF THE GOTHIC LANGUAGE.

The Gothic language is known to us from the fragments of a version of the Bible which is — and that with great probability — ascribed to bishop Ulfilas, or (Gothic) Wulfila 310—380 A. D. The fragmeuts have come down to us in the following manuscripts.

1) Codex argenteus at Upsala. The codex contained on 330 leaves the four Gospels in the following order: Matthew, John, Luke, Mark. Of these are still preserved 177 leaves. The Gospel of St. Luke shows abnormal deviations, younger forms of speach (comp. §§ 7, n. 2; 14, n. 3; 56, n. 1; 62, n. 3; 67, n. 2; 74, n. 1; 105, n. 2; 204, n. 1).

2) Codex Carolinus, a palimpsest in Wolfenbüttel containing pieces of the 11th—15th chapters of the Epistle to the Romans.

3) Codices Ambrosiani, five fragments (palimpsests) in the Ambrosian library at Milan containing chiefly the Epistles of St. Paul, namely:

Codex A containing on 95 leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Collossians, Thessalonians, Timothy, Titus, Philemon, and, besides, a fragment of a Gothic calendar.

Codex B containing on 77 leaves the second Epistle to the Corinthians complete, fragments of the Epistles to the Corinthians I, Galatians, Ephesians, Philippians, Collossians, Thessalonians, Timothy, Titus. — Codices

A and B are in part identical as to their contents, a fact of great importance for the criticism of the text.

Codex C. Two leaves with fragments of Matthew 25—27.

Codex D. Three leaves with fragments from the Old Testament, namely of the books of Esdras and Nehemias.

Codex E. Eight leaves three of which are in the Vatican library at Rome. They contain fragments of an interpretation of the Gospel of St. John and were called by their editor, Massmann, *Skeireins aiwaggêljôns þairh Jôhannên,* and are therefore still cited as *Skeireins.*

4) Codex Turinensis, four much damaged leaves on which have been deciphered small pieces of the Epistles to the Galatians and Collossians.

Note 1. For more about the Gothic manuscripts, see Bernhardt's Vulfila, introduction XXXIX et seq.; for the history of codex argenteus, comp. also the recent writings by Schultz, „Gothica minora„ in the „Zeitschrift für deutsches Alterthum„ 23, 51, 318 and 24, 324 et seq.

Note 2. Besides the version of the Bible (and *Skeireins*) there are only a few more — however less weighty — monuments of the Gothic language left. The most important of these are two Latin records with Gothic signatures from Naples and Arezzo, and the fragment of a Gothic calendar mentioned above with codex A. Both pieces are printed in the editions of Ulfilas. As to the Gothic words and alphabets given in the „Salzburg-Vienna MS. (§ 1, n. 5, § 2, n. 2) and other remains of the Gothic language, comp. Massmann's essay „Gotthica minora„ Haupt's Zeitschrift I. 294—393.

§ 221.

EDITIONS.

The first print of the codex argenteus is that of Fr. Junius, Dortrecht 1665. All later editions (for the titles, see Bernhardt's Vulfila, page LXIII et seq.) are of a more historical value. The editions now important for the study of the Gothic language are the following:

a) The large edition of „Ulfilas„ by Gabelentz and Löbe in 3 quartos published in 1843—46. Though the text of the first volume is antiquated (in consequence of Uppström's edition), the dictionary (vol. II. 1) and especially the grammar (vol. II. 2)

are because of their copious material (also on syntax) of great value.

b) For an exact establishment of the MSS. there are of the greatest importance the new readings of the learned Swede, Andrew Uppström, who had exact texts printed according to them (Codex argenteus Upsala 1854, — Decem codicis argentei rediviva folia Upsala 1857, — Fragmenta gothica selecta 1861, — Codices gotici ambrosiani 1864—68).

c) A critically arranged text based on the readings of Uppström, provided with critico-exegetical notes and supplemented by the original Greek text is given in the edition of E. Bernhardt: Vulfila oder die gotische Bibel, Halle 1876.

d) A handy edition of Ulfilas with glossary and grammar is that by M. Heyne (7th edit.), Paderborn 1878. Its text is, like that by Bernhardt, based on Uppström's readings, but is treated however more conservatively than that by Bernhardt,

§ 222. Of the more important grammatical and lexical aids there remain to be mentioned:

a) Gabelentz and Löbe — in the edition mentioned § 221, a.

b) Leo Meyer, „Die gotische Sprache„, Berlin 1869. — A comparative treatment of the Gothic phonology, and complete material.

c) The treatment of the Gothic phonology in Holtzmann's „Altdeutsche Grammatik„, Leipzig 1870.

d) Lorenz Diefenbach, „Vergleichendes Wörterbuch der got. Sprache„. Vol. 1 and 2. Frankfurt 1851.

e) Ernst Schulze, „Gotisches Glossar„, Magdeburg 1847. The most complete Gothic dictionary.

Note 1. For the establishment of some grammatical facts may be used the writings of J. H. Gallée, Gutiska (I.) Lijst van gotische woorden, wier geslacht of buiging naar analogie van andere gotische woorden, of van het oudgermaansch wordt opgegeven. Haarlem 1880; — II. De adjectiva in het gotisch en hunne suffixen. Utrecht 1882.

SELECTIONS FOR READING.

1. FROM THE GOSPEL OF ST. MATTHEW.

(CODEX ARGENTEUS).

Chap. V. 17 Ni hugjaiþ ei qemjau gatairan witoþ aiþþau praufetuns; ni qam gatairan, ak usfulljan. 18 amen auk qiþa izwis: und þatei usleiþiþ himins jah airþa, jota ains aiþþau ains striks ni usleiþiþ af witoda, unte allata wairþiþ. 19 iþ saei nu gatairiþ aina anabusne þizo minnistono, jah laisjai swa mans, minnista haitada in þiudangardjai himine; iþ saei taujiþ jah laisjai swa, sah mikils haitada in þiudangardjai himine.

20 Qiþa auk izwis þatei nibai managizo wairþiþ izwaraizos garaihteins þau þize bokarje jah Fareisaie, ni þau qimiþ in þiudangardjai himine. 21 hausideduþ þatei qiþan ist þaim airizam: ni maurþrjais; iþ saei maurþreiþ, skula wairþiþ stauai. 22 aþþan ik qiþa izwis þatei hvazuh modags broþr seinamma sware skula wairþiþ stauai; iþ saei qiþiþ broþr seinamma raka, skula wairþiþ gaqumþai; aþþan saei qiþiþ dwala, skula wairþiþ in gaiainnan funins. 23 jabai nu bairais aibr þein du hunslastada, jah jainar gamuneis þatei broþar þeins habaiþ hva bi þuk, 24 aflet jainar þo giba þeina in andwairþja hunslastadis, jah gagg faurþis gasibjon broþr þeinamma, jah biþe atgaggands atbair þo giba þeina. 25 sijais waila hugjands andastauin þeinamma sprauto, und þatei is in wiga miþ imma, ibai hvan atgibai þuk sa andastaua stauin, jah sa staua þuk atgibai andbahta, jah in karkara galagjaza. 26 amen qiþa þus: ni usgaggis jainþro, unte usgibis þana minnistan kintu.

27 Hausideduþ þatei qiþan ist: ni horinos. 28 aþþan ik qiþa izwis, þatei hvazuh saei saihviþ qinon du luston izos, ju gahorinoda izai in hairtin seinamma. 29 iþ jabai augo þein þata taihswo marzjai þuk, usstigg[1]) ita jah wairp af þus; batizo ist auk þus ei fraqistnai ains liþiwe þeinaize, jah ni allata leik

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[1]) *usstagg* MS.

þein gadriusai in gaiainnan. 30 jah jabai taihswo þeina handus marzjai þuk, afmait þo jah wairp af þus; batizo ist auk þus ei fraqistnai ains liþiwe þeinaize, jah ni allata leik þein gadriusai in gaiainnan. 31 qiþanuh þan ist þatei hwazuh[1]) saei afletai qen, gibai izai afstassais bokos. 32 iþ ik qiþa izwis þatei hwazuh saei afletiþ qen seina, inuh fairina kalkinassaus, taujiþ þo horinon; jah sa ize afsatida liugaiþ, horinoþ.

33 Aftra hausideduþ þatei qiþan ist þaim airizam: ni ufarswarais, iþ usgibais fraujin aiþans þeinans. 34 aþþan ik qiþa izwis ni swaran allis, ni bi himina, unte stols ist guþs; 35 nih bi airþai, unte fotubaurd ist fotiwe is, nih bi Iairusaulymai, unte baurgs ist þis mikilins þiudanis; 36 nih bi haubida þeinamma swarais, unte ni magt ain tagl hweit aiþþau swart gataujan. 37 sijaiþ-þan waurd izwar: ja, ja; ne, ne; iþ þata managizo þaim us þamma ubilin ist.

38 Hausideduþ þatei qiþan ist: augo und augin, jah tunþu und tunþau. 39 iþ ik qiþa izwis ni andstandan allis þamma unseljin; ak jabai hwas þuk stautai bi taihswon þeina kinnu, wandei imma jah þo anþara. 40 jah þamma wiljandin miþ þus staua jah paida þeina niman, aflet imma jah wastja. 41 jah jabai hwas þuk ananauþjai rasta aina, gaggais miþ imma twos. 42 þamma bidjandin þuk gibais, jah þamma wiljandin af þus leihwan sis ni uswandjais.

43 Hausideduþ þatei qiþan ist: frijos nehwundjan þeinana, jah fiais fiand þeinana. 44 aþþan ik qiþa izwis: frijoþ fijands izwarans, þiuþjaiþ þans wrikandans izwis, waila taujaiþ þaim hatjandam izwis, jah bidjaiþ bi þans usþriutandans izwis, 45 ei wairþaiþ sunjus attins izwaris þis in himinam, unte sunnon seina urranneiþ ana ubilans jah godans, jah rigneiþ ana garaihtans jah ana inwindans. 46 jabai auk frijoþ þans frijondans izwis ainans, hwo mizdono habaiþ? niu jah þai þiudo þata samo taujand? 47 jah jabai goleiþ þans frijonds izwarans þatainei, hwe managizo taujiþ? niu jah motarjos þata samo taujand? 48 sijaiþ nu jus fullatojai, swaswe atta izwar sa in himinam fullatojis ist.

Chap. VI. 1 Atsaihwiþ armaion izwara ni taujan in andwairþja manne du saihwan im; aiþþau laun ni habaiþ fram attin izwaramma þamma in himinam. 2 þan nu taujais armaion, ni haurnjais faura þus, swaswe þai liutans taujand in gaqumþim jah in garunsim, ei hauhjaindau fram mannam; amen qiþa izwis: andnemun mizdon seina. 3 iþ þuk taujandan armaion ni witi hleidumei þeina, hwa taujiþ taihswo þeina, 4 ei sijai so armahairtiþa þeina in fulhsnja, jah atta þeins saei saihwiþ in fulhsnja,[2]) usgibiþ þus in bairhtein. 5 jah þan bidjaiþ, ni sijaiþ

[1]) *hwa hwazuh* MS. [2]) *fulhsja* MS.

swaswe þai liutans, unte frijond in gaqumþim jah waihstam plapjo standandans bidjan, ei gaumjaindau mannam. amen, qiþa izwis, þatei haband mizdon seina. 6 iþ þu þan bidjais, gagg in heþjon þeina, jah galukands haurdai þeinai bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei saihviþ in fulhsnja,[1]) usgibiþ þus in bairhtein.

7 Bidjandansuþ-þan ni filuwaurdjaiþ, swaswe þai þiudo; þugkeiþ im auk ei in filuwaurdein seinai andhausjaindau. 8 ni galeikoþ nu þaim; wait auk atta izwar þizei jus þaurbuþ, faurþizei jus bidjaiþ ina. 9 swa nu bidjaiþ jus: atta unsar þu in himinam, weihnai namo þein. 10 qimai þiudinassus þeins. wairþai wilja þeins, swe in himina jah ana airþai. 11 hlaif unsarana þana sinteinan gif uns himma daga. 12 jah aflet uns þatei skulans sijaima, swaswe jah weis afletam þaim skulam unsaraim. 13 jah ni briggais uns in fraistubnjai, ak lausei uns af þamma ubilin; unte þeina ist þiudangardi jah mahts jah wulþus in aiwins. amen.

14 Unte jabai afletiþ mannam missadedins ize, afletiþ jah izwis atta izwar sa ufar himinam. 15 iþ jabai ni afletiþ mannam missadedins ize, ni þau atta izwar afletiþ missadedins izwaros.

16 Aþþan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai; frawardjand auk andwairþja seina, ei gasaihvaindau mannam fastandans. amen, qiþa izwis, þatei andnemun mizdon seina. 17 iþ þu fastands salbo haubiþ þein, jah ludja þeina þwah, 18 ei ni gasaihvaizau mannam fastands, ak attin þeinamma þamma in fulhsnja, jah atta þeins, saei saihviþ in fulhsnja, usgibiþ þus.

19 Ni huzdjaiþ izwis huzda ana airþai, þarei malo jah nidwa frawardeiþ, jah þarei þiubos ufgraband jah hlifand. 20 iþ huzdjaiþ izwis huzda in himina, þarei nih malo nih nidwa frawardeiþ, jah þarei þiubos ni ufgraband nih stiland. 21 þarei auk ist huzd izwar, þaruh ist jah hairto izwar.

22 Lukarn leikis ist augo: jabai nu augo þein ainfalþ ist, allata leik þein liuhadein wairþiþ; 23 iþ jabai augo þein unsel ist, allata leik þein riqizein wairþiþ. jabai nu liuhaþ þata in þus riqiz ist, þata riqiz hvan filu!

24 Ni manna mag twaim fraujam skalkinon; unte jabai fijaiþ ainana, jah anþarana frijoþ; aiþþau ainamma ufhauseiþ, iþ anþaramma frakann. ni maguþ guþa skalkinon jah mammonin.[2]) 25 duþþe qiþa izwis: ni maurnaiþ saiwalai izwarai hva matjaiþ jah hva drigkaiþ, nih leika izwaramma hve wasjaiþ; niu saiwala mais ist fodeinai jah leik wastjom? 26 insaihviþ du fuglam himinis, þei ni saiand nih sneiþand, nih lisand in banstins, jah atta izwar sa ufar himinam fodeiþ ins. niu jus mais wulþrizans sijuþ þaim? 27 iþ hvas izwara maurnands mag ana-

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[1]) *fulhlsnja* MS. [2]) in the margin *faihuþra* .., i. e. *faihuþraihna* Luke XVI. 13.

aukan ana wahstu seinana aleina aina? 28 jah bi wastjos ƕa saurgaiþ? gakunnaiþ blomans haiþjos, ƕaiwa wahsjand; nih arbaidjand nih spinnand. 29 qiþuþ þan izwis þatei nih Saulaumon in allamma wulþau seinamma gawasida sik swe ains þize. 30 jah þande þata hawi haiþjos himma daga wisando jah gistradagis in auhn galagiþ guþ swa wasjiþ, ƕaiwa mais izwis, leitil galaubjandans? 31 ni maurnaiþ nu qiþandans: ƕa matjam aiþþau ƕa drigkam, aiþþau ƕe wasjaima? 32 all auk þata þiudos sokjand; waituh þan atta izwar sa ufar himinam þatei þaurbuþ — —

2. FROM THE GOSPEL OF ST. MARK.

(CODEX ARGENTEUS).

AIWAGGELJO ÞAIRH MARKU ANASTODEIÞ.

Chap. I. 1 Anastodeins aiwaggeljons Iesuis Xristaus sunaus guþs.

2 Swe gameliþ ist in Esaïin praufetau: sai, ik insandja aggilu meinana faura þus, saei gamanweiþ wig þeinana faura þus. 3 stibna wopjandins in auþidai: manweiþ wig fraujins, raihtos waurkeiþ staigos guþs unsaris. 4 was Iohannes daupjands in auþidai jah merjands daupein idreigos du aflageinai frawaurhte. 5 jah usiddjedun du imma all Iudaialand jah Iairusaulymeis, jah daupidai wesun allai in Iaurdane ahai fram imma, andhaitandans frawaurhtim seinaim. 6 wasuþ-þan Iohannes gawasiþs taglam ulbandaus jah gairda filleina bi hup seinana, jah matida þramsteins jah miliþ haiþiwisk,[1]) 7 jah merida qiþands: qimiþ swinþoza mis sa afar mis, þizei ik ni im wairþs anahneiwands andbindan skaudaraip skohe is. 8 aþþan ik daupja izwis in watin, iþ is daupeiþ izwis in ahmin weihamma.

9 Jah warþ in jainaim dagam, qam Iesus fram Nazaraiþ Galeilaias, jah daupiþs was fram Iohanne in Iaurdane. 10 jah suns usgaggands us þamma watin gasaƕ uslukanans[2]) himinans, jah ahman swe ahak atgaggandan ana ina. 11 jah stibna qam us himinam: þu is sunus meins sa liuba, in þuzei waila galeikaida.[3]) 12 jah suns sai, ahma ina ustauh in auþida. 13 jah was in þizai auþidai dage fidwor tiguns fraisans fram Satanin, jah was miþ diuzam, jah aggileis andbahtidedun imma.

14 Iþ afar þatei atgibans warþ Iohannes, qam Iesus in Galeilaia merjands aiwaggeljon þiudangardjos guþs, 15 qiþands þatei usfullnoda þata mel jah atneƕida sik þiudangardi guþs: idreigoþ jah galaubeiþ in aiwaggeljon. 16 jah ƕarbonds faur marein Galeilaias gasaƕ Seimonu jah Andraian broþar is,

[1]) gloss *wilþi*. [2]) *usluknans* MS. [3]) in the margin *þukei wilda*.

þis Seimonis, wairþandans nati in marein; wesun auk fiskjans. 17 jah qaþ im Iesus: hirjats afar mis, jah gatauja igqis wairþan nutans manne. 18 jah suns afletandans þo natja seina laistidedun afar imma. 19 jah jainþro inn gaggands framis leitil[1]) gasaƕ Iakobu þana Zaibaidaiaus jah Iohanne broþar is, jah þans in skipa manwjandans natja. 20 jah suns haihait ins. jah afletandans attan seinana Zaibaidaiu in þamma skipa miþ asnjam, galiþun afar imma.

21 Jah galiþun in Kafarnaum, jah suns sabbato daga galeiþands in synagogen laisida ins. 22 jah usfilmans waurþun ana þizai laiseinai is; unte was laisjands ins swe waldufni habands jah ni swaswe þai bokarjos. 23 jah was in þizai synagogen ize manna in unhrainjamma ahmin, jah ufhropida 24 qiþands: fralet, ƕa uns jah þus, Iesu Nazorenai? qamt fraqistjan uns; kann þuk, ƕas þu is, sa weiha guþs. 25 jah andbait ina Iesus qiþands: þahai jah usgagg ut us þamma, ahma unhrainja. 26 jah tahida ina ahma sa unhrainja, jah hropjands stibnai mikilai ussidja us imma. 27 jah afslauþnodedun allai sildaleikjandans, swaei sokidedun miþ sis misso qiþandans: ƕa sijai þata? ƕo so laiseino so niujo, ei miþ waldufnja jah ahmam þaim unhrainjam anabiudiþ jah ufhausjand imma? 28 usiddja þan meriþa is suns and allans bisitands Galeilaias.

29 Jah suns us þizai synagogen usgaggandans qemun in garda Seimonis jah Andraiins miþ Iakobau jah Iohannen. 30 iþ swaihro Seimonis lag in brinnon; jah suns qeþun imma bi ija. 31 jah duatgagganḍs urraisida þo undgreipands handu izos, jah aflailot þo so brinno suns, jah andbahtida im. 32 Andanahtja þan waurþanamma, þan gasaggq sauil, berun du imma allans þans ubil habandans jah unhulþons habandans. 33 jah so baurgs alla garunnana was at daura. 34 jah gahailida managans ubil habandans missaleikaim sauhtim, jah unhulþons managos uswarp, jah ni fralailot rodjan þos unhulþons, unte kunþedun ina.

35 Jah air uhtwon usstandands usiddja, jah galaiþ ana auþjana staþ, jah jainar baþ. 36 jah galaistans waurþun imma Seimon jah þai miþ imma. 37 jah bigitandans ina qeþun du imma þatei allai þuk sokjand. 38 jah qaþ du im: gaggam du þaim bisunjane haimom[2]) jah baurgim, ei jah jainar merjau, unte duþe qam. 39 jah was merjands in synagogim ize and alla Galeilaian jah unhulþons uswairpands.

40 Jah qam at imma þrutsfill habands, bidjands ina jah kniwam knussjands jah qiþands du imma þatei jabai wileis, magt mik gahrainjan. 41 iþ Iesus infeinands, ufrakjands handu seina attaitok imma jah qaþ imma: wiljau, wairþ hrains. 42 jah biþe qaþ þata Iesus, suns þata þrutsfill aflaiþ af imma, jah hrains warþ. 43 jah gaƕotjands imma suns ussandida ina,

[1]) *leita* MS. [2]) *haimon* MS.

44 jah qaþ du imma: saihw ei mannhun ni qiþais waiht; ak gagg þuk silban ataugjan gudjin, jah atbair fram gahraineinai þeinai þatei anabauþ Moses du weitwodiþai im. 45 iþ is usgaggands (dugann)merjan filu jah usqiþan þata waurd, swaswe is juþan ni mahta andaugjo in baurg galeiþan, ak uta ana auþjaim stadim was; jah iddjedun du imma allaþro.

Chap. II. 1 Jah galaiþ aftra in Kafarnaum afar dagans, jah gafrehun þatei in garda ist. 2 jah suns gaqemun managai, swaswe juþan ni gamostedun nih at daura, jah rodida im waurd. 3 jah qemun at imma usliþan bairandans, hafanana fram fidworim.[1]) 4 jah ni magandans nehwa qiman imma faura manageim, andhulidedun hrot þarei was Iesus, jah usgrabandans insailidedun þata badi, jah fralailotun ana þammei lag sa usliþa. 5 Gasaihwands þan Iesus galaubein ize qaþ du þamma usliþin: barnilo, afletanda þus frawaurhteis þeinos. 6 wesunuh þan sumai þize bokarje jainar sitandans jah þagkjandans sis in hairtam seinaim: 7 hwa sa swa rodeiþ naiteinins? hwas mag afletan frawaurhtins, niba ains guþ? 8 jah suns ufkunnands Iesus ahmin seinamma þatei swa þai mitodedun sis, qaþ du im: duhwe mitoþ þata in hairtam izwaraim? 9 hwaþar ist azetizo du qiþan þamma usliþin: afletanda[2]) þus frawaurhteis þeinos, þau qiþan: urreis jah nim þata badi þeinata jah gagg? 10 aþþan ei witeiþ þatei waldufni habaiþ sunus mans ana airþai afletan frawaurhtins, qaþ du þamma usliþin: 11 þus qiþa: urreis nimuh þata badi þein jah gagg du garda þeinamma. 12 jah urrais suns jah ushafjands badi usiddja faura andwairþja allaize, swaswe usgeisnodedun allai jah hauhidedun mikiljandans guþ, qiþandans þatei aiw swa ni gasehwum.[3])

13 Jah galaiþ aftra faur marein, jah all manageins iddjedun du imma, jah laisida ins. 14 jah hwarbonds gasaihw Laiwwi þana Alfaiaus sitandan at motai, jah qaþ du imma: gagg afar mis. jah usstandands iddja afar imma. 15 jah warþ, biþe is anakumbida in garda is, jah managai motarjos jah frawaurhtai miþ anakumbidedun Iesua jah siponjam is; wesun auk managai jah iddjedun afar imma. 16 jah þai bokarjos jah Fareisaieis gasaihwandans ina matjandan miþ þaim motarjam jah frawaurhtaim, qeþun du þaim siponjam is; hwa ist þatei miþ motarjam jah frawaurhtaim[4]) matjiþ jah driggkiþ? 17 jah gahausjands Iesus qaþ du im: ni þaurbun swinþai lekeis, ak þai ubilaba habandans; ni qam laþon uswaurhtans ak frawaurhtans.

18 Jah wesun siponjos Iohannis jah Fareisaieis fastandans; jah atiddjedun jah qeþun du imma: duhwe siponjos Iohannes jah Fareisaieis fastand, iþ þai þeinai siponjos ni fastand? 19 jah

[1]) *fidworin* MS. [2]) *afleþanda* MS. [3]) *gasehwū* MS. [4]) *fraurhtaim* MS.

qaþ im Iesus: ibai magun sunjus bruþfadis, und þatei miþ im ist bruþfaþs, fastan? swa lagga hveila swe miþ sis haband bruþfad, ni magun fastan. 20 aþþan atgaggand dagos þan afnimada af im sa bruþfaþs, jah þan fastand in jainamma daga. 21 ni manna plat fanins niujis siujiþ ana snagan fairnjana; ibai afnimai fullon af þamma sa niuja þamma fairnjin, jah wairsiza gataura wairþiþ. 22 ni manna giutiþ wein juggata in balgins fairnjans; ibai aufto distairai wein þata niujo þans balgins, jah wein usgutniþ, jah þai balgeis fraqistnand; ak wein juggata in balgins niujans giutand.

23 Jah warþ þairhgaggan imma sabbato daga þairh atisk, jah dugunnun siponjos is skewjandans raupjan ahsa. 24 jah Fareisaieis qeþun du imma: sai, hva taujand siponjos þeinai sabbatim þatei ni skuld ist? 25 jah is qaþ du im: niu ussuggwuþ aiw hva gatawida Daweid, þan þaurfta jah gredags was, is jah þai miþ imma? 26 hvaiwa galaiþ in gard guþs uf Abiaþara gudjin jah hlaibans faurlageinais matida, þanzei ni skuld ist matjan niba ainaim gudjam, jah gaf jah þaim miþ sis wisandam? 27 jah qaþ im: sabbato in mans warþ gaskapans, ni manna in sabbato dagis; 28 swaei frauja ist sa sunus mans jah þamma sabbato.

Chap. III. 1 Jah galaiþ aftra in synagogen, jah was jainar manna gaþaursana habands handu. 2 jah witaidedun imma, hailidediu sabbato daga, ei wrohidedeina ina. 3 jah qaþ du þamma mann þamma gaþaursana habandin handu: urreis in midumai. 4 jah qaþ du im: skuldu ist in sabbatim þiuþ taujan aiþþau unþiuþ taujan, saiwala nasjan aiþþau usqistjan? iþ eis þahaidedun. 5 jah ussailvands ins miþ moda, gaurs in daubiþos hairtins ize, qaþ du þamma mann: ufrakei þo handu þeina! jah ufrakida, jah gastoþ aftra so handus is.

6 Jah gaggandans þan Fareisaieis sunsaiw miþ þaim Herodianum garuni gatawidedun bi ina, ei imma usqemeina. 7 jah Iesus aflaiþ miþ siponjam seinaim du marein, jah filu manageins us Galeilaia[1]) laistidedun afar imma, 8 jah us Iudaia jah us Iairusaulymim jah us Idumaia jah hindana Iaurdanaus; jah þai bi Tyra jah Seidona, manageins filu, gahausjandans hvan filu is tawida, qemun at imma. 9 jah qaþ þaim siponjam seinaim ei skip habaiþ wesi at imma in þizos manageins, ei ni þraiheina ina. 10 managans auk gahailida, swaswe drusun ana ina ei imma attaitokeina, 11 jah swa managai swe habaidedun wundufnjos jah ahmans unhrainjans, þaih þan ina gasehvun, drusun du imma jah hropidedun qiþandans þatei þu is sunus guþs. 12 jah filu andbait ins ei ina ni gaswikunþidedeina.

13 Jah ustaig in fairguni jah aþaihait þanzei wilda is, jah galiþun du imma. 14 jah gawaurhta twalif du wisan miþ sis,

[1]) *Galeilaian* MS.

jah ei insandidedi ins merjan, 15 jah haban waldufni du hailjan sauhtins jah uswairpan unhulþons. 16 jah gasatida Seimona namo Paitrus; 17 jah Iakobau þamma Zaibaidaiaus, jah Iohanne broþr Iakobaus, jah gasatida im namna Bauanairgais, þatei ist: sunjus þeihwons; 18 jah Andraian jah Filippu jah Barþaulaumaiu jah Matþaiu jah Þoman jah Iakobu þana Alfaiaus, jah Þaddaiu jah Seimona þana Kananeiten, 19 jah Iudan Iskarioten, saei jah galewida ina.

20 Jah atiddjedun in gard, jah gaïddja sik managei, swaswe ni mahtedun nih hlaif matjan. 21 jah hausjandans fram imma bokarjos jah anþarai usiddjedun gahaban ina; qeþun auk þatei usgaisiþs ist. 22 jah bokarjos þai af Iairusaulymai qimandans qeþun þatei Baiailzaibul habaiþ, jah þatei in þamma reikistin unhulþono uswairpiþ þaim unhulþom. 23 jah athaitands ins in gajukom qaþ du im: hwaiwa mag Satanas Satanan uswairpan? 24 jah jabai þiudangardi wiþra sik gadailjada, ni mag standan so þiudangardi jaina. 25 jah jabai gards wiþra sik gadailjada, ni mag standan sa gards jains. 26 jah jabai Satana usstoþ ana sik silban jah gadailiþs warþ, ni mag gastandan, ak andi habaiþ. 27 ni manna mag kasa swinþis galeiþands in gard is wilwan, niba faurþis þana swinþan gabindiþ; jah *þan*[1]) þana gard is diswilwai. 28 amen, qiþa izwis, þatei allata afletada þata frawaurhte sunum manne, jah naiteinos swa managos swaswe wajamerjand; 29 aþþan saei wajamereiþ ahman weihana, ni habaiþ fralet aiw, ak skula ist aiweinaizos frawaurhtais. 30 unte qeþun: ahman unhrainjana habaiþ.

31 Jah qemun þan aiþei is jah broþrjus is jah uta standandona insandidedun du imma, haitandona ina. 32 jah setun bi ina managei; qeþun þan du imma, sai, aiþei þeina jah broþrjus þeinai jah swistrjus þeinos uta sokjand þuk. 33 jah andhof im qiþands: hwo ist so aiþei meina aiþþau þai broþrjus meinai? 34 jah bisailwands bisunjane þans bi sik sitandans qaþ: sai, aiþei meina jah þai broþrjus meinai. 35 saei allis waurkeiþ wiljan guþs, sa jah broþar meins jah swistar jah aiþei ist.

Chap. IV. 1 Jah aftra Iesus dugann laisjan at marein, jah galesun sik du imma manageins filu, swaswe ina galeiþandan[2]) in skip gasitan in marein; jah alla so managei wiþra marein ana staþa was. 2 jah laisida ins in gajukom manag, jah qaþ im in laiseinai seinai: 3 hauseiþ! sai, urrann sa saiands du saian fraiwa seinamma. 4 jah warþ, miþþanei saiso, sum raihtis gadraus faur wig, jah qemun fuglos jah fretun þata. 5 anþaruþþan gadraus ana stainahamma, þarei ni habaida airþa managa, jah suns urrann, in þizei ni habaida diupaizos airþos; 6 at sunnin þan urrinnandin ufbrann, jah unte ni habaida waurtins,

[1]) wanting MS. [2]) *galeiþan* MS.

gaþaursnoda. 7 jah sum gadraus in þaurnuns; jah ufarstigun þai þaurnjus jah afhvapidedun þata, jah akran ni gaf. 8 jah sum gadraus in airþa goda, jah gaf akran urrinnando jah wahsjando, jah bar ain ·l· jah ain ·j· jah ain ·r·. 9 jah qaþ: saei habai ausona hausjandona, gahausjai.

10 Iþ biþe warþ sundro, frehun ina þai bi ina miþ þaim twalibim þizos gajukons. 11 jah qaþ im: izwis atgiban ist kunnan runa þiudangardjos guþs, iþ jainaim þaim uta in gajukom [1]) allata wairþiþ, 12 ei saihvandans saihvaina jah ni gaumjaina, jah hausjandans hausjaina jah ni fraþjaina, nibai hvan gawandjaina sik jah afletaindau im frawaurhteis. 13 jah qaþ du im: ni wituþ þo gajukon, jah hvaiwa allos þos gajukons kunneiþ? 14 sa saijands waurd saijiþ. 15 aþþan þai wiþra wig sind, þarei saiada þata waurd, jah þan gahausjand unkarjans, suns qimiþ Satanas jah usnimiþ waurd þata insaiano in hairtam ize. 16 jah sind samaleiko þai ana stainahamma saianans, þaiei þan hausjand þata waurd, suns miþ fahedai nimand ita. 17 jah ni haband waurtins in sis, ak hveilahvairbai sind; þaþroh, biþe qimiþ aglo aiþþau wrakja in þis waurdis, suns gamarzjanda. 18 jah þai sind þai in þaurnuns saianans, þai waurd hausjandans, 19 jah saurgos þizos libainais jah afmarzeins gabeins jah þai bi þata anþar lustjus inn atgaggandans afhvapjand þata waurd, jah akranalaus wairþiþ. 20 jah þai sind þai ana airþai þizai godon saianans, þaiei hausjand þata waurd jah andnimand, jah akran bairand, ain ·l· jah ain ·j· jah ain ·r·.

21 Jah qaþ du im: ibai lukarn qimiþ duþe ei uf melan satjaidau aiþþau undar ligr? niu ei ana lukarnastaþan satjaidau? 22 nih allis ist hva fulginis þatei ni gabairhtjaidau: nih warþ analaugn, ak ei swikunþ wairþai. 23 jabai hvas habai ausona hausjandona, gahausjai.

24 Jah qaþ du im: saihviþ, hva hauseiþ! In þizaiei mitaþ mitiþ, mitada izwis jah biaukada izwis þaim galaubjandam. 25 unte þishvammeh saei habaiþ gibada imma; jah saei ni habaiþ jah þatei habaiþ afnimada imma.

26 Jah qaþ: swa ist þiudangardi guþs, swaswe jabai manna wairpiþ fraiwa ana airþa. 27 jah slepiþ jah urreisiþ naht jah daga, jah þata fraiw keiniþ jah liudiþ swe ni wait is. 28 silbo auk airþa akran bairiþ: frumist gras, þaþroh ahs, þaþroh fulleiþ kaurnis in þamma ahsa. 29 þanuh biþe atgibada akran, suns insandeiþ gilþa, unte atist asans.

30 Jah qaþ: hve galeikom þiudangardja guþs, aiþþau in hvileikai gajukon gabairam þo? 31 swe kaurno sinapis, þatei þan saiada ana airþa, minnist allaize fraiwe ist þize ana airþai; 32 jah þan saiada, urrinniþ jah wairþiþ allaize grase maist, jah

[1]) *gajukon* MS.

gataujiþ astans mikilans, swaswe magun uf skadau is fuglos himinis gabauan. 33 jah swaleikaim managaim gajukom rodida du im þata waurd, swaswe mahtedun hausjon. 34 iþ inuh gajukon ni rodida im, iþ sundro siponjam seinaim andband allata.

35 Jah qaþ du im in jainamma daga at andanahtja þan waurþanamma: usleiþam jainis stadis. 36 jah afletandans þo managein andnemun ina swe was in skipa; jah þan anþara skipa wesun miþ imma. 37 jah warþ skura windis mikila jah wegos waltidedun in skip, swaswe ita juþan gafullnoda. 38 jah was is ana notin ana waggarja slepands, jah urraisidedun ina jah qeþun du imma: laisari, niu kara þuk þizei fraqistnam? 39 jah urreisands gasok winda jah qaþ du marein: gaslawai, afdumbn! jah anasilaida sa winds jah warþ wis mikil. 40 jah qaþ du im: duhve faurhtai sijuþ swa? hvaiwa ni nauh habaiþ galaubein? 41 jah ohtedun sis agis mikil, jah qeþun du sis misso: hvas þannu sa sijai, unte jah winds jah marei ufhausjand imma?

Chap. V. 1 Jah qemun hindar marein in landa Gaddarene. 2 jah usgaggandin imma us skipa suns gamotida imma manna us aurahjom in ahmin unhrainjamma, 3 saei banain habaida in aurahjom: jah ni naudibandjom eisarneinaim manna mahta ina gabindan. 4 unte is ufta eisarnam bi fotuns gabuganaim jah naudibandjom eisarneinaim gabundans was, jah galausida af sis þos naudibandjos, jah þo ana fotum eisarna gabrak jah manna ni mahta ina gatamjan.[1]) 5 jah sinteino nahtam jah dagam in aurahjom jah in fairgunjam was hropjands jah bliggwands sik stainam. 6 gasaihvands[2]) þan Iesu fairraþro rann jah inwait ina, 7 jah hropjands stibnai mikilai qaþ: hva mis jah þus, Iesu, sunau guþs þis hauhistins? biswara þuk bi guþa, ni balwjais mis! 9 unte qaþ imma: usgagg, ahma unhrainja, us þamma mann! 9 jah frah ina: hva namo þein? jah qaþ du imma: namo mein Laigaion, unte managai sijum. 10 jah baþ ina filu ei ni usdrebi im us landa. 11 wasuh þan jainar hairda sweine haldana at þamma fairgunja. 12 jah bedun ina allos þos unhulþons qiþandeins: insandei unsis in þo sweina, ei in þo galeiþaima. 13 jah uslaubida im Iesus suns. jah usgaggandans ahmans þai unhrainjans galiþun in þo sweina, jah rann so hairda and driuson in marein; wesunuþ-þan swe twos þusundjos, jah afhvapnodedun in marein. 14 jah þai haldandans þo sweina gaþlauhun, jah gataihun in baurg jah in haimom, jah qemun saihvan hva wesi þata waurþano. 15 jah atiddjedun du Iesua, jah gasaihvand þana wodan sitandan jah gawasidana jah fraþjandan, þana saei habaida laigaion, jah ohtedun. 16 jah spillodedun im þaiei gasehvun, hvaiwa warþ bi þana wodan jah

[1]) gloss in the margin, *gabindan*. [2]) *gasaisaihvands* MS.

bi þo sweina. 17 jah dugunnun bidjan ina galeiþan hindar markos seinos. 18 jah inn gaggandan ina in skip baþ ina, saei was wods, ei miþ imma wesi. 19 jah ni lailot ina, ak qaþ du imma: gagg du garda þeinamma du þeinaim, jah gateih im, hwan filu þus frauja gatawida jah gaarmaida þuk. 20 jah galaiþ jah dugann merjan in Daikapaulein, hwan filu gatawida imma Iesus; jah allai sildaleikidedun.

21 Jah usleiþandin Iesua in skipa aftra hindar marein, gaqemun sik manageins filu du imma, jah was faura marein. 22 jah sai, qimiþ ains þize synagogafade namin Jaeirus; jah saihwands ina gadraus du fotum Iesuis, 23 jah baþ ina filu, qiþands þatei dauhtar meina aftumist habaiþ, ei qimands lagjais ana þo handuns, ei ganisai jah libai. 24 jah galaiþ miþ imma, jah iddjedun afar imma manageins filu jah þraihun ina. 25 jah qinono suma wisandei in runa bloþis jera twalif, 26 jah manag gaþulandei fram managaim lekjam jah fraqimandei allamma seinamma jah ni waihtai botida, ak mais wairs habaida, 27 gahausjandei bi Iesu, atgaggandei in managein aftana attaitok wastjai is. 28 unte qaþ þatei jabai wastjom is atteka, ganisa. 29 jah sunsaiw gaþaursnoda sa brunna bloþis izos, jah ufkunþa ana leika þatei gahailnoda af þamma slaha. 30 jah sunsaiw Iesus ufkunþa in sis silbin þo us sis maht usgaggandein; gawandjands sik in managein qaþ: hwas mis taitok wastjom? 31 jah qeþun du imma siponjos is: saihwis þo managein þreihandein þuk, jah qiþis: hwas mis taitok? 32 jah wlaitoda saihwan þo þata taujandein. 33 iþ so qino ogandei jah reirandei, witandei þatei warþ bi ija, qam jah draus du imma, jah qaþ imma alla þo sunja. 34 iþ is qaþ du izai: dauhtar, galaubeins þeina ganasida þuk, gagg in gawairþi, jah sijais haila af þamma slaha þeinamma.

35 Nauhþanuh imma rodjandin qemun fram þamma synagogafada, qiþandans þatei dauhtar þeina gaswalt; hwa þanamais draibeis þana laisari? 36 iþ Iesus sunsaiw gahausjands þata waurd rodiþ, qaþ du þamma synagogafada: ni faurhtei; þatainei galaubei. 37 jah ni fralailot ainohun ize miþ sis afargaggan, nibai Paitru jah Iakobu jah Iohannen broþar Iakobis. 38 jah galaiþ in gard þis synagogafadis, jah gasahw auhjodu jah gretandans jah waifairhwjandans filu. 39 jah inn atgagganda qaþ du im: hwa auhjoþ jah gretiþ? þata barn ni gadauþnoda, ak slepiþ. 40 jah bihlohun ina. iþ is uswairpands allaim ganimiþ attan þis barnis jah aiþein jah þans miþ sis, jah galaiþ inn þarei was þata barn ligando. 41 jah fairgraip bi handau þata barn qaþuh du izai: taleiþa kumei, þatei ist gaskeiriþ: mawilo, du þus qiþa: urreis. 42 jah suns urrais so mawi jah iddja; was auk jere twalibe; jah usgeisnodedun faurhtein mikilai. 43 jah anabauþ im filu ei manna ni funþi þata: jah haihait izai giban matjan.

3. FROM THE GOSPEL OF ST. LUKE.

(CODEX ARGENTEUS).

Chap. II. 1 Warþ þan in dagans jainans, urrann gagrefts fram kaisara Agustau, gameljan allana midjungard. 2 soh þan gilstrameleins frumista warþ at [wisandin kindina Syriais][1]) raginondin Saurim Kyreinaiau. 3 jah iddjedun allai, ei melidai weseina, hvarjizuh in seinai baurg. 4 urrann þan jah Iosef us Galeilaia, us baurg Nazaraiþ, in Iudaian, in baurg Daweidis sei haitada Beþlahaim, duþe ei was us garda fadreinais Daweidis, 5 anameljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkilþon. 6 Warþ þan, miþþanei þo wesun jainar, usfullnodedun dagos du bairan izai. 7 jah gabar sunu seinana þana frumabaur, jah biwand ina, jah galagida ina in uzetin, unte ni was im rumis in stada þamma. 8 jah hairdjos wesun in þamma samin landa, þairhwakandans jah witandans wahtwom nahts ufaro hairdai seinai. 9 iþ aggilus fraujins anaqam ins jah wulþus fraujins biskain ins, jah ohtedun agisa mikilamma. 10 jah qaþ du im sa aggilus: ni ogeiþ, unte sai, spillo izwis faheid mikila, sei wairþiþ allai managein, 11 þatei gabaurans ist izwis himma daga nasjands, saei ist Xristus frauja, in baurg Daweidis. 12 jah þata izwis taikns: bigitid barn biwundan jah galagid in uzetin. 13 jah anaks warþ miþ þamma aggilau managei harjis himinakundis hazjandane guþ jah qiþandane: 14 wulþus in hauhistjam guþa jah ana airþai gawairþi in mannam godis wiljins.

15 Jah warþ, biþe galiþun fairra im in himin þai aggiljus, jah þai mans þai hairdjos qeþun du sis misso: þairhgaggaima ju und Beþlahaim, jah saihvaima waurd þata waurþano, þatei frauja gakannida unsis. 16 jah qemun sniumjandans, jah bigetun Marian jah Iosef jah þata barn ligando in uzetin. 17 gasaihvandans þan gakannidedun bi þata waurd þatei rodiþ was du im bi þata barn. 18 jah allai þai gahausjandans sildaleikidedun bi þo rodidona fram þaim hairdjam du im. 19 iþ Maria alla gafastaida þo waurda, þagkjandei in hairtin seinamma. 20 jah gawandidedun sik þai hairdjos mikiljandans jah hazjandans guþ in allaize þizeei gahausidedun jah gasehvun swaswe rodiþ was du im.

21 Jah biþe usfulnodedun dagos ahtau du bimaitan ina, jah haitan was namo is Iesus, þata qiþano fram aggilau, faurþizei ganumans wesi in wamba.

22 Jah biþe usfulnodedun dagos hraineinais ize bi witoda Mosezis, brahtedun ina in Iairusalem, atsatjan faura fraujin, 23 swaswe gamelid ist in witoda fraujins: þatei hvazuh gumakun-

[1]) wisandin kindina Syriais *is evidently a marginal gloss of the manuscript which was accidentally put in the text.*

daize uslukands qiþu weihs fraujins haitada, 24 jah ei gebeina fram imma hunsl, swaswe qiþan ist in witoda fraujins, gajuk hraiwadubono aiþþau twos juggons ahake. 25 þaruh was manna in Iairusalem, þizei namo Symaion, jah sa manna was garaihts jah gudafaurhts, beidands laþonais Israelis, jah ahma weihs was ana imma. 26 jah was imma gataihan fram ahmin þamma weihin ni saihvan dauþu, faurþize sehvi Xristu fraujins. 27 jah qam in ahmin in þizai alh; jah miþþanei inn attauhun berusjos þata barn Iesu, ei tawidedeina bi biuhtja witodis bi ina, 28 jah is andnam ina ana armins seinans, jah þiuþida guþa jah qaþ: 29 nu fraleitais skalk þeinana, fraujinond frauja, bi waurda þeinamma in gawairþja; 30 þande sehvun augona meina nasein þeina, 31 þoei manwides in andwairþja[1]) allaizo manageino, 32 liuhaþ du andhuleinai þiudom jah wulþu managein þeinai Israela. 33 jah was Iosef jah aiþei is sildaleikjandona ana þaim þoei rodida wesun bi ina. 34 jah þiuþida ina Symaion jah qaþ du Mariin, aiþein is: sai, sa ligiþ du drusa jah usstassai managaize in Israela jah du taiknai andsakanai. 35 jah þan þeina silbons saiwala þairhgaggiþ hairus, ei andhuljaindau us managaim hairtam mitoneis. 36 jah was Anna praufeteis, dauhtar Fanuelis, us kunja Aseris; soh framaldra dage managaize libandei miþ abin jera sibun fram magaþein seinai, 37 soh þan widuwo jere ahtautehund jah fidwor, soh ni afiddja fairra alh fastubnjam jah bidom blotande fraujan nahtam jah dagam. 38 soh þizai hveilai atstandandei andhaihait fraujin, jah rodida bi ina in allaim þaim usbeidandam laþon Iairusaulymos. 39 jah biþe ustauhun allata bi witoda fraujins, gawandidedun sik in Galeilaian, in baurg seina Nazaraiþ. 40 iþ þata barn wohs jah swinþnoda ahmins fullnands jah handugeins, jah ansts guþs was ana imma.

41 Jah wratodedun þai birusjos is jera hvammeh in Iairusalem at dulþ paska. 42 jah biþe warþ twalibwintrus, usgaggandam þan im in Iairusaulyma bi biuhtja dulþais, 43 jah ustiuhandam þans dagans, miþþane gawandidedun sik aftra, gastoþ Iesus sa magus in Iairusalem, jah ni wissedun[2]) Iosef jah aiþei is. 44 hugjandona in gasinþjam ina wisan qemun dagis wig jah sokidedun ina in ganiþjam jah in kunþam. 45 jah ni bigitandona ina gawandidedun sik in Iairusalem sokjandona ina. 46 jah warþ afar dagans þrins, bigetun ina in alh sitandan in midjaim laisarjam jah hausjandan im jah fraihnandan ins. 47 usgeisnodedun þan allai þai hausjandans is ana frodein jah andawaurdjam is. 48 jah gasaihvandans ina sildaleikidedun, jah qaþ du imma so aiþei is: magau, hva gatawides uns swa? sai, sa atta þeins jah ik winnandona sokidedum þuk. 49 jah qaþ du im: hva þatei sokideduþ mik? niu wisseduþ þatei in þaim attins meinis skulda wisan? 50 jah ija ni froþun þamma waurda þatei rodida

[1]) anandwairþja *MS.* [2]) wisedun *MS.*

du im. 51 jah iddja miþ im jah qam in Nazaraiþ, jah was ufhausjands im; jah aiþei is gafastaida þo waurda alla in hairtin seinamma. 52 jah Iesus þaih frodein jah wahstau jah anstai at guþa jah mannam.

4. FROM THE SECOND EPISTLE TO THE CORINTHIANS.

(CHAPS. I—V IN CODEX AMBR. B; I. 8—IV, 10 AND V ALSO IN CODEX AMBR. A).

DU KAURINÞAIUM ANÞARA DUSTODEIÞ.

Chap. I.[1]) 1 Pawlus apaustaulus Iesuis Xristaus þairh wiljan guþs jah Teimauþaius broþar aikklesjon guþs þizai wisandein in Kaurinþon miþ allaim þaim weiham þaim wisandam in allai Akaïjai. 2 ansts izwis jah gawairþi fram guþa attin unsaramma jah fraujin Iesu Xristau.

3 Þiuþiþs guþ jah atta fraujins unsaris Iesuis Xristaus, atta bleiþeino jah guþ allaizo gaþlaihte, 4 saei gaþrafstida uns ana allai aglon unsarai, ei mageima weis gaþrafstjan þans in allaim aglom þairh þo gaþlaiht þizaiei gaþrafstidai sijum silbans fram guþa. 5 unte swaswe ufarassus ist þulaine Xristaus in uns, swa jah þairh Xristu ufar filu ist jah gaþrafsteins unsara. 6 aþþan jaþþe þreihanda, in izwaraizos gaþlaihtais jah naseinais þizos waurstweigons in stiwitja þizo samono þulaine, þozei jah weis winnam, jah wens unsara gatulgida faur izwis; jaþþe gaþrafstjanda in izwaraizos gaþlaihtais jah naseinais, 7 witandans þatei swaswe gadailans þulaine sijuþ, jah gaþlaihtais wairþiþ. 8 unte ni wileima izwis unweisans, broþrjus, bi aglon unsara þo waurþanon uns in Asiai, unte ufarassau kauridai wesum ufar maht, swaswe[2]) skamaidedeima uns jah liban. 9 akei silbans in uns silbam andahaft dauþaus habaidedum, ei ni sijaima trauandans dú uns silbam, ak du guþa þamma urraisjandin dauþans, 10 izei us swaleikaim dauþum uns galausida jah galauseiþ, du þammei wenidedum ei galauseiþ, 11 at hilpandam jah izwis bi uns bidai, ei in managamma andwairþja so in uns giba þairh managans awiliudodau faur uns. 12 unte hoftuli unsara so ist, weitwodei miþwisseins unsaraizos, þatei in ainfalþein jah hlutrein guþs, ni in handugein leikeinai, ak in anstai guþs usmeitum[3]) in þamma fairhvau, iþ ufarassau at izwis. 13 unte ni alja meljam izwis, alja þoei anakunnaiþ aiþþau jah ufkunnaiþ; aþþan wenja ei und andi ufkunnaiþ, 14 swaswe gakunnaideduþ uns bi sumata, unte hoftuli izwara sijum, swaswe jah jus unsara in daga fraujins Iesuis Xristaus.[4])

[1]) *According to codex B, from verse 8. onward, with the various readings of A.* [2]) *In A:* swaswe afswaggwidai weseima jal liban, *and the additional marginal gloss* skamaidedeima. [3]) usmetum *A.* [4]) Xristaus *wanting in A.*

15 Jah þizai trauainai wilda faurþis qiman at izwis, ei anþara anst habaidedeiþ, 16 jah[1]) þairh izwis galeiþan in Makidonja[2]) jah aftra af Makidonjai qiman at izwis, jah fram izwis gasandjan mik in Iudaia. 17 þatuþ-þan nu mitonds, ibai autto leihtis bruhta? aiþþau þatei mito, bi leika þagkjau, ei sijai[3]) at mis þata ja ja jah þata ne ne? 18 aþþan triggws guþ, ei þata waurd unsar þata du izwis nist ja jaÎ[4]) ne. 19 unte guþs sunus Iesus Xristus, saei in izwis þairh uns wailamerjada[5]), þairh mik jah Silbanu jah Teimauþaiu, nih[6]) warþ ja jah[7]) ne, ak ja in imma warþ. 20 hwaiwa managa gahaita guþs, in imma þata ja, duþþe jah[8]) þairh ina amen, guþa du wulþau þairh uns. 21 aþþan sa gaþwastjands unsis[9]) miþ izwis in Xristau jah salbonds[10]) uns guþ, 22 jah sigljands uns jah gibands wadi ahman in hairtona unsara. 23 aþþan ik weitwod guþ anahaita ana meinai saiwalai, ei freidjands izwara þanaseiþs ni qam in Kaurinþon; 24 ni þatei fraujinoma[11]) izwarai galaubeinai, ak gawaurstwans sijum anstais izwaraizos; unte galaubeinai gastoþuþ.

Chap. II.[12]) 1 Aþþan gastauida þata silbo at mis, ei aftra in saurgai ni qimau at izwis. 2 unte jabai ik gaurja izwis, jah hwas ist saei gailjai mik, niba[13]) sa gaurida us mis? 3 jaþ-[14]) þata silbo gamelida izwis, ei qimands saurga ni habau fram þaimei skulda faginon, gatrauands in allaim izwis þatei meina faheþs[15]) allaize izwara ist. 4 aþþan us managai aglon jah aggwiþai hairtins gamelida izwis þairh managa tagra, ni þeei saurgaiþ, ak ei frijaþwa[16]) kunneiþ þoei haba ufarassau du izwis. 5 aþþan jabai hwas gaurida, ni mik gaurida, ak bi sumata[17]), ei ni anakaurjau allans izwis. 6 ganah þamma swaleikamma andabet[18]) þata fram managizam, 7 swaei þata andaneiþo izwis mais fragiban jag-[19]) gaþlaihan, ibai aufto managizein saurgai gasiggqai sa swaleiks. 8 inuþ-[20]) þis bidja izwis tulgjan in imma friaþwa. 2 duþþe gamelida, ei ufkunnau kustu izwarana, sijaidu in allamma ufhausjandans. 10 aþþan þammei hwa fragibiþ, jah ik; jah þan ik, jabai hwa fragaf, fragaf[21]) in izwara in andwairþja Xristaus, 11 ei ni gaaiginondau[22]) fram Satanin; unte ni sijum unwitandans munins is.

12 Aþþan qimands in Trauadai in aiwaggeljons[23]) Xristaus jah at haurdai mis uslukanai in fraujin, 13 ni habaida gahveilain ahmin meinamma, in þammei ni bigat Teitaun broþar meinana; ak twisstandands im[24]) galaiþ in Makaidonja.[25]) 14 aþþan

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[1]) jaþ *A*. [2]) Makaidonja, Makaidonjai *A*. [3]) ei ni sijai *B*. [4]) jan *A*. [5]) merjada *A*. [6]) Timaiþaiu ni *A*. [7]) jan *A*. [8]) jaþ *A*. [9]) uns *A*. [10]) salbonsd *A*. [11]) fraujoma *B*. [12]) *Chaps. II. III. according to* A, *with the various readings of* B. [13]) nibai *B*. [14]) jah *B*. [15]) faheds *B*. [16]) friaþwa *B*. [17]) bi sumata| bi sum ain *B*. [18]) andabeit *B*. [19]) jah *B*. [20]) inuh *B*. [21]) *For* fragaf *in both cases* fragiba *B*. [22]) *marginal gloss* ni gafaihondau *in A*. [23]) aiwaggeljon *B*. [24]) twistandands imma *B*. [25]) in in Makidonja *B*.

guþa awiliuþ[1]) þamma sinteino ustaiknjandin hroþeigans uns in Xristau jah daun kunþjis seinis gabairhtjandin þairh uns in allaim stadim;[2]) 15 unte Xristaus[3]) dauns sijum woþi guþa in þaim ganisandam jah in þaim fraqistnandam[4]): 19 sumaim dauns us dauþau[5]) du dauþau, sumaimuþ-þan dauns us libainai du libainai; jad-[6])du þamma kas wairþs? 17 unte ni sium swe[7]) sumai maidjandans waurd guþs, ak us hlutriþai, ak swaswe us guþa in andwairþja guþs in Xristau rodjam.

Chap. III. 1 Duginnam aftra uns silbans anafilhan? aiþþau ibai þaurbum swe sumai anafilhis boko du izwis, aiþþau us izwis anafilhis? 2 aipistaule unsara jus siuþ[8]), gamelida in hairtam unsaraim, kunþa jah anakunnaida fram allaim mannam. 3 swikunþai[9]) þatei siuþ[10]) aipistaule Xristaus, andbahtida fram uns, inn[11]) gamelida ni swartiza[12]), ak ahmin guþs libandins, ni in spildom staineinaim, ak in spildom hairtane leikeinaim.

4 Aþþan trauain swaleika habam þairh Xristu du guþa, 5 af þatei wairþai sijaima þagkjan ka af uns silbam, swaswe ni uns silbam,[13]) ak so wairþida unsara us guþa ist, 6 izei jah wairþans brahta uns andbahtans niujaizos triggwos, ni bokos, ak ahmins; unte boka usqimiþ, iþ ahma gaqiujiþ. 7 aþþan jabai andbahti dauþaus in gameleinim gafrisahtiþ in stainam warþ wulþag, swaei ni mahtedeina[14]) sunjus Israelis fairweitjan du wlita Mosezis in wulþaus wlitis is þis gataurnandins, 8 kaiwa nei mais andbahti ahmins wairþai in wulþau? 9 jabai auk andbahtja[15]) wargiþos wulþus, und filu mais ufarist andbahti garaihteins in[16]) wulþau. 10 unte ni was wulþag þata wulþago in þizai halbai in ufarassaus wulþaus; 11 jabai auk þata gataurnando þairh wulþu, und filu mais þata wisando in wulþau.

12 Habandans nu swaleika wen managaizos balþeins brukjaima, 13 jan-[17]) ni swaswe Mosez[18]) lagida hulistr ana andawleizn, duþe ei ni fairweitidedeina sunjus Israelis in andi þis gataurnandins; 14 ak afdaubnodedun[19]) fraþja ize, unte und hina dag þata samo hulistr in anakunnainai þizos fairnjons triggwos wisiþ unandhuliþ, unte in Xristau gatairada. 16 akei und hina dag miþþanei siggwada Moses, hulistr ligiþ ana hairtin ize. 16 aþþan miþþanei gawandeiþ du fraujin, afnimada þata hulistr. 17 aþþan frauja ahma ist; aþþan þarei ahma fraujins, þaruh freihals[20]) ist. 18 aþþan weis allai andhulidamma andwairþja wulþu

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[1]) awiliud *B.* [2]) þairh uns *after* stadim *B.* [3]) Xristaus *wanting in A.* [4]) *gloss* fralusnandam *in A.* [5]) sumaim auk dauns dauþaus *B.* [6]) jah *B.* [7]) sijum *B,* swe *wanting in B.* [8]) jus siuþ] jusijuþ *B.* [9]) swikunþ *B.* [10]) sijuþ *B.* [11]) inna *B.* [12]) swartizla *B.* [13]) swaswe af uns silbam *wanting in A.* [14]) mahtededeina *B.* [15]) andbahti *B.* [16]) us *B.* [17]) jah *B.* [18]) Moses *B.* [19]) *gloss* afdaubnodedun in *A.* [20]) freijhals *A.*

fraujins þairhsaihvandans, þo samon frisaht ingaleikonda af wulþau in wulþu,[1]) swaswe af fraujins ahmin.

Chap. IV.[2]) 1 Duþþe habandans þata andbahti,[3]) swaswe gaarmaidai waurþum, ni wairþaima[4]) usgrudjans, 2 ak afstoþum þaim analaugnjam aiwiskjis, ni gaggandans in warein nih galiug taujandans waurd guþs, ak bairhtein sunjos[5]) ustaiknjandans uns silbans du allaim miþwisseim manne in andwairþja guþs. 3 aþþan jabai ist gahulida aƕwaggeljo unsara, in þaim fralusnandam ist gahulida, 4 in þaimei guþ þis aiwis gablindida fraþja þize ungalaubjandane, ei ni liuhtjai im liuhadein[6]) aiwaggeljons wulþaus Xristaus, saei ist frisahts guþs ungasaihvanins.[7]) 5 aþþan ni uns silbans merjam, ak Iesu Xristu fraujan, iþ uns skalkans[8]) izwarans in Iesuis. 6 unte guþ saei qaþ ur-riqiza liuhaþ skeinan, saei jah liuhtida in hairtam unsaraim du liuhadein kunþjis wulþaus guþs in andwairþja Iesuis Xristaus.

7 Aþþan habandans þata huzd in airþeinaim kasam, ei ufarassus sijai mahtais guþs jah ni us unsis. 8 in allamma þraihanai, akei ni gaaggwidai; andbitanai, akei ni afslauþidai; 9 wrikanai, akei ni biliþanai; gadrausidai, akei ni fraqistidai, 10 sinteino dauþein fraujins Iesuis ana leika unsaramma[9]) *bairandans, ei jah libains Iesuis ana leika unsaramma*[10]) uskunþa sijai. 11 sinteino weis libandans in dauþu atgibanda in Iesuis, ei jah libains Iesuis swikunþa wairþai in riurjamma leika unsaramma. 12 swaei nu dauþus in uns waurkeiþ, iþ libains in izwis. 13 habandans nu þana saman ahman galaubeinais bi þamma gamelidin: galaubida, in þizei jah rodida, jah weis galaubjam, in þizei jah rodjam, 14 witandans þatei sa urraisjands fraujan Iesu jah unsis þairh Iesu urraiseiþ jah fauragasatjiþ miþ izwis. 15 þatuh þan allata in izwara, ei ansts managnandei þairh managizans awiliud ufarassjai du wulþau guþa. 16 inuh þis ni wairþam usgrudjans, ak þauhjabai sa utana unsar manna frawardjada, aiþþau sa innuma ananiujada daga jah daga. 17 unte þata andwairþo hveilahvairb jah leiht[11]) aglons unsaraizos bi ufarassau aiweinis wulþaus kaurei waurkjada unsis, 18 ni fairweitjandam þizei gasaihvanane, ak þizei ungasaihvanane; unte þo gasaihvanona riurja sind, iþ þo ungasaihvanona aiweina.

Chap. V. 1 Witum auk þatei, jabai sa airþeina unsar gards þizos hleiþros gatairada, ei gatimrjon us[12]) guþa habam, gard unhanduwaurhtana aiweinana in himinam. 2 unte jah in þamma

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[1]) wulþau *B.* [2]) Chaps. IV. V. *according to B., with the various readings of A.* [3]) andbahtei *A.* [4]) wairþam *A.* [5]) sunjus *A.* [6]) liuhadeins *A.* [7]) ungas. *wanting in A.* [8]) unskalkans *A.* [9]) unsaram — *B stops here.* [10]) *The words put in Italics are wanting in the manuscript, they are interpolated translations from the Greek original.* [11]) hveiht *MS.* [12]) *Here A begins again.*

swogatjam, bauainai unsarai þizai us himina ufarhamon gairnjandans, 3 jabai sweþauh jah[1]) gawasidai, ni naqadai bigitaindau. 4 jah auk wisandans in þizai hleiþrai swogatjam kauridai, ana þammei ni wileima afhamon, ak anahamon, ei fraslindaidau þata diwano fram libainai. 5 aþþan saei jah[2]) gamanwida uns du þamma guþ, saei jah gaf uns[3]) wadi ahman. 6 gatrauandans nu sinteino jah witandans þatei wisandans in þamma leika afhaimjai sijum fram fraujin; 7 unte þairh galaubein gaggam, ni þairh siun. 8 aþþan gatrauam jah waljam mais usleiþan us þamma leika jah anahaimjaim wisan at fraujin. 9 inuh[4]) þis usdaudjam, jaþþe anahaimjai jaþþe afhaimjai, waila galeikan imma. 10 unte allai weis ataugjan skuldai sijum faura stauastola Xristaus, ei ganimai ƕarjizuh þo swesona leikis, afar þaimei gatawida, jaþþe þiuþ jaþþe unþiuþ.

11 Witandans nu agis fraujins mannans fullaweisjam, iþ guþa swikunþai sijum. aþþan wenja jah in miþwisseim izwaraim swikunþans wisan uns. 12 ni ei aftra uns silbans uskannjaima[5]) izwis, ak lew gibandans izwis ƕoftuljos fram uns,[6]) ei habaiþ wiþra þans in andwairþja ƕopandans jah ni hairtin.[7]) 13 unte jaþþe usgeisnodedum, guþa, jaþþe fullafraþjam, izwis. 14 unte friaþwa Xristaus dishabaiþ uns, 15 domjandans þata þatei ains faur allans gaswalt, þannu allai gaswultun, jah faur allans gaswalt, ei þai libandans ni þanaseiþs sis[8]) silbam libaina[9]), ak þamma faur sik gaswiltandin jah urreisandin. 16 swaei weis fram þamma nu ni ainnohun kunnum bi leika; iþ jabai ufkunþedum bi leika Xristu, akei nu ni þanaseiþs ni kunnum ina.[10]) 17 swaei jabai ƕo in Xristau niuja gaskafts, þo alþjona usliþun; sai, waurþun niuja alla. 18 aþþan alla us guþa, þamma gafriþondin uns sis[11]) þairh Xristu jah[12]) gibandin uns[13]) andbahti gafriþonais. 19 unte sweþauh guþ was in Xristau manaseþ gafriþonds sis, ni rahnjands im missadedins ize, jah lagjands in uns waurd gafriþonais. 20 faur Xristu nu airinom, swe at guþa gaþlaihandin þairh uns; bidjam[14]) faur Xristu gagawairþnan guþa. 21 unte þana izei[15]) ni kunþa frawaurht, faur uns gatawida frawaurht, ei weis waurþeima garaihtei guþs in imma.

[1]) jah *wanting in A.* [2]) jag *A.* [3]) unsis *A.* [4]) inuþ *A.* [5]) *gloss* anafilhaima *in A.* [6]) unsis *A.* [7]) jan-ni in hairtin *A.* [8]) sis *wanting in A.* [9]) libainai *B.* [10]) ina *wanting in A.* [11]) uns sis] unsis *AB.* [12]) jag *A.* [13]) unsis *A.* [14]) bidjandans *A.* [15]) ize *A.*

5. FROM THE SKEIREINS.

(LEAVE VII. — OF JOHN VI, 9—13.)[1])

(a 49) — ahun kunnandins fraujins maht jah andþaggkjandins sik is waldufneis. nih Stains *ains,*[2]) ak jah Andraias, saei qaþ: ist magula ains her, saei habaiþ ·e· hlaibans barizeinans jah twans fiskans, analeiko swe Filippus gasakada, ni waiht mikilis hugjands nih wairþidos laisareis andþaggkjands, þairh þoei usbar qiþands: akei þata ƕa ist du swa managaim? iþ frauja andtilonds ize niuklahein (b) qaþ: waurkeiþ þans mans anakumbjan. iþ eis, at hauja managamma wisandin in þamma stada, þo filusna anakumbjan gatawidedun, fimf þusundjos waire inuh qinons jah barna. swe at mikilamma nahtamata anakumbjandans *wesun*[3]) at ni wisandein[4]) aljai waihtai ufar þans fimf hlaibans jah twans fiskans, þanzei nimands jah awiliudonds gaþiuþida, jah swa managai ganohjands ins wailawiznai ni þatainei ganauhan þaurftais im ƕa-(c 50) gaf, ak filaus maizo; afar þatei matida so managei, bigitan was þizei hlaibe ·ib· tainjons fullos, þatei aflifnoda. samaleikoh þan jah þize fiske, swa filu swe wildedun. nih þan ana þaim hlaibam ainaim seinaizos mahtais filusna ustaiknida, ak jah in þaim fiskam; swa filu auk[5]) gamanwida ins wairþan, swaei ainhʷarjammeh swa filu swe wilda andniman is,[6]) tawida; jah ni in waihtai waninassu þizai filusnai wairþan gatawida. akei (d) nauh us þamma filu mais siponjans fullafahida jah anþarans gamaudida gaumjan, þatei is was sa sama, saei in auþidai ·m· jere attans ize fodida. þanuh, biþe sadai waurþun, qaþ siponjam seinaim: galisiþ þos aflifnandeins drausnos, ei waihtai ni fraqistnai. þanuh galesun jah gafullidedun ·ib· tainjons gabruko us þaim ·e· hlaibam barizeinam jah ·b· fiskam, þatei aflifnoda at þaim —

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[1]) *John VI, 9—13 according to Codex Argenteus:* 9. ist magula ains her, saei habaiþ ·e· hlaibans barizeinans jah ·b· fiskans; akei þata ƕa ist du swa managaim? 10. iþ Iesus qaþ: waurkeiþ þans mans anakumbjan. wasuh þan hawi manag ana þamma stada. þaruh anakumbidedun wairos raþjon swaswe fimf þusundjos. 11. namuh þan þans hlaibans Iesus jah awiliudonds gadailida þaim anakumbjandam; samaleiko jah þize fiske, swa filu swe wildedun. 12. þanuh, biþe sadai waurþun, qaþ du siponjam seinaim: galisiþ þos aflifnandeins drauhsnos, þei waihtai ni fraqistnai. 13. þanuh galesun jah gafullidedun ·ib· tainjons gabruko us fimf hlaibam þaim barizeinam, þatei aflifnoda þaim matjandam [2]) ains *interpolated by Uppström.* [3]) wesun *interpolated by Vollmer.* [4]) wisandin *MS.* [5]) swe *after* auk *in MS.* [6]) ist *MS.*

GLOSSARY.

Remarks: Verbs compounded with prefixes and prepositional adverbs are given under the simple verbs. — The signs *w, q, þ* come immediately after *h, k, t* respectively. — The figures enclosed in ( ) refer to the §§ of the grammar.

Aba, *m.* (108, n.1) *husband, man.*
Abiaþar, *pr. n.*, Ἀβιάθαρ.
Abraham, *pr. n.*, (61, n. 3).
af (56, n.1) *prp. w. dat.* (217): *of, from, out of, away from.*
afar, *prp.* (217) (1) *w. dat.: after, according to;* (2) *w. acc.: after* (*only of time*), afar þatei, *after that.*
af-êtja, *m.* (56, n. 2), *voracious eater, glutton.*
*af-haimeis, *adj.* (127) *absent* (*from* haims, *home; cf.* anahaimeis).
af-lageins, *f., a laying aside, remission* Mk. I. 4 (*from* lagjan).
af-marzeins, *f., offense, deceitfulnes* (*from* marzjan).
af-stass, *f.* (103, n. 3), *a* (*standing*) *falling away;* afstassais bôkôs, *a writing of divorcement* (*from* standan).
afta *adv.* (213, n. 2), *behind.*
aftana, *adv.* (213, n. 2), *from behind.*
aftarô, *adv.*, (211, n.1) *behind.*
aftra, *adv., back, again.*
aftuma (139) *and* aftumists (139, n.1), *sup., the last;* aftumist haban, *to lie at the point of death* Mk. V. 23.
aggilus, *m.* (120, n.1), ἄγγελος, *angel, messenger.*
aggwiþa, *f., anguish, distress, tribulation.*
ga-aggwjan, *w. v., to constrain, distress.*
aggwus, *adj.* (68; 131), *narrow.*
agis, *g.* agisis, *n.* (35. 94), *awe, fear.*
us-agjan, *w. v.* (35. 78, n. 4), *to frighten utterly.*
aglô, *f., anguish, distress.*
aglus, *adj.* (131), *difficult.*
Agustus, *pr. n.* Αὔγουστος.
ahaks, *f.?* (103, n.2), *dove.*
ahma, *m.* (108), *spirit.*
ahs, *n., ear* (*of corn*).
ahtau, *num.* (141), *eight.*
ahtau-têhund (143) *eighty.*
ahtuda (146), *the eighth.*
alwa, *f.* (97), *river, stream, water.*
aibr, *n,, an offering* Mt. V. 23. *It is undoubtedly a corrupt form for* tibr (*A.-S.* tifer, *O. H. G.* zebar, *sacrifice*).
aigan, *pret.-pr. v.* (203), *to own, have, possess. — Comp.* fairâihan (203).
ga-aiginôn, *w. v., to take possession of, to get an advantage of* II. Cor. II. 11.
áihts, *f.* (20, n.2), *property.*
aíwa-tundi, *f.* (64), *bramble-bush.*
af-aikan, *red. v.* (179), *to deny.*
aíkklêsjô, *f.*, ἐκκλησία, *church.*
Aíleisabaiþ, *pr. n.* (23).
ailôe (6, n.1) ἐλωί, *my God!*
ain-falþei, *f., simplicity.*
ain-falþs, *adj.* (148), *single.*
ain-hwarjizuh (165, n. 1), *every one.*
ain-hwaþaruh (166), *each of two.*
*ainlif, *num.* (56, n. 1; 141) *eleven.*

ains, *num.* (140), *one, only, alone.*
ains-hun, *prn.* (163 c), *only in negative sentences: not any, none.*
aipiskaúpus, *m.* (120, n. 1), *bishop.*
aipistaúlê (120, n. 3), ἐπιστολή, *epistle, letter.*
áir, *adv.* (214, n. 1), *early (ere).*
áirinôn, *w. v., to be a messenger.*
áiris, *adv. compar.* (212) *earlier.*
áiriza, *compar. of* áir; *plur., living formerly, ancestors.*
airþa, *f.* (97), *earth, land.*
airþeins, *adj., of earth, earthen, earthly.*
áirus, *m.* (20, n. 2; 105), *messenger.*
airzêis, *adj.* (128), *astray.*
*ais, aiz, *n.* (78, n. 1), *ore.*
aiþei, *f.* (113), *mother.*
aiþs, *g.* aiþis, *m.* (91), *oath.*
aiþþau, *conj.* (20, 3; 71 n. 1; 218), *or; unless, else.*
Aiulf, *pr. n.* (65. n. 1).
aíwaggêljô, *f.*, εὐαγγέλιον.
aiweins, *adj.* (124), *eternal.*
aiwiski, *n., shame, dishonesty* II. Cor. IV. 2.
aiws, *m.* (91, n. 5), *time, life-time, eternity,* αἰών. — *Acc. sg., together with the negative particle, is used adverbially,* ni aiw (214), *never.*
ajukduþs, *f.* (21, n. 2; 103), *eternity.*
ak, *conj.* (218), *but, for.*
Akaïja, *pr. n.,* Ἀχαΐα.
akei, *conj.* (218), *but, yet.*
akeits (? 91 n. 2), *vinegar.*
akran, *n., fruit.*
akrana-laus, *adj., fruitless, unfruitful* Mk. IV. 19.
akrs, *m.* (91, n. 1), *field,* (*acre*).
aqizi, *f., ax.*
alabalstraún, *f. w.* (24, a. 5; 46, a. 2; 120, n. 2) ἀλάβαστρον.
alan, *st. v.* (177), *to grow up.*
ala-þarba, *adj.* (132, n. 2), *poor.*
Albila, *pr. n.* (54 a. 2).
alds, *f.* (73; 74, n. 3), *age.*
aleina, *f., ell, cubit* Mt. VI. 27.
alêw, *n.* (119), *oil* (Lat. oleum).
Alfaius, *pr. n.,* Ἁλφαῖος.
alhs, *f.* (116), *temple.*
alja, *conj., except, unless; prep.* (?17).
alja-kuns, *adj.* (130), *foreign.*
alja-leikôs, *adv.* (212, n. 2), *otherwise.*
aljar. *adv.* (213, n. 1), *elsewhere.*
aljaþ, *adv.* (213, n. 1), *in another direction.*
aljaþrô, *adv.* (213, n. 1), *by another way, from elsewhere.*
aljis, *adj., another, other.*
allaþrô, *adv.* (213, n. 2), *from every quarter.* Mk. I. 45.
allis, (1) *adv.* (215), *in general, wholly, at all;* ni — allis, *not at all;* (2) *conj.* (*always following the word to which it belongs*), *for* (218).
alls, *adj.* (122, n. 1), *all, whole, every.*
all-waldands, *m.* (115), *almighty.*
us-alþan, *red. v.* (179, n. 1), *to grow old.*
alþeis, *adj.* (128), *old; neut. pl.* þô alþjôna (II. Cor. V. 17), *old things.*
Amalaberga, *pr. n.* (54, n. 2).
Amalafrigda, *pr. n.* (3, n. 2).
amên, ἀμήν (*verily*).
amsa, *m., shoulder.*
an, *interrogative particle* (216) (*Lat. an, Germ. denn?*).
ana, *prep. w. dat. and acc.* (217), *to, on, upon; in, over;* — ana þammei, *for that* (ἐφ' ᾧ) II. Cor. V. 4.
ana-busns, *f.* (75, n. 1), *commandment, command.*
ana-filh, *n., commendation* (*cf.* filhan).
*ana-haimeis, *adj., at home, present.*
anaks, *adv., suddenly.*
ana-kunnains, *f., a reading,* ἀνάγνωσις (*comp.* ana-kunnan).
ana-laugniba, *adv.* (210), *secretly.*
ana-laugns, *adj.* (130), *secret.*
ana-leikô, *adv., in like manner.*
us-anan, *st. v.* (78, n. 4; 177, n. 1), *to breathe out.*
ana-siuns, *adj.* (130), *visible.* — *adv.* anasiuniba (210).
ana-stôdeins, *f., beginning* (*cf.* stôdjan).
and, *prep. w. acc.* (217): *denoting motion over, along; on, in, over, at.*
anda-beit, (B, andabêt A) *n., blame* (*comp.* and-beitan).
anda-hafts, *f., answer, reply; sentence* II. Cor. I. 9; *resolution* (*comp.* and-hafjan).
anda-nahti, *n., evening.*
anda-neiþs, *adj., hostile, con-*

trary; þata andaneiþô, *contrariwise* (*cf.* neiþ, *n., envy*).
anda-nêm, *n.* (33), *a receiving.*
anda-nêms, *adj.* (33; 130), *acceptable, pleasant.*
anda-numts, *f.* (33), *acceptation.*
anda-sêts, *adj.* (34; 130), *abominable.*
anda-staþjis, *m.* (92), *an adversary.*
anda-staua, *an opponent in court.*
and-augjô, *openly, publicly* (and-augi, *n., face*).
anda-waúrdi, *n., answer.*
anda-wleizn, *n.* (?), *countenance.*
and-bahti, *n.* (95, n.1), *office, service.*
and-bahtjan, *w. v.* (187), *to serve; — also with acc. of the thing, to perform, administer.*
and-bahts, *m.* (a), *servant, minister.*
andeis, *m.* (92, n.1), *end.*
and-huleins, *f., uncovering, illumination* Lu. II. 32; *revelation* (*comp.* and-huljan).
andizuh, *conj.* (218), *otherwise, else.*
Andraias, *g.* Andraiins, *acc.* Andraian, *pr. n., Ἀνδραίας.*
and-wairþi, *n.* (95), *presence, face;* in andwaírþja, *in presence of, before.*
and-waírþs, *adj., present.*
Anna, *pr. n., Ἄννα.*
Annas, *pr. n.* (3, n.1).
*ans, *m.* (91, n.4), *beam.*
ansteigs, *adj.* (124), *gracious.*
ansts, *f.* (102), *favor, grace, joy; donation, gift.*
anþar, *adj.* (122, n.1; 124 n.1.4; 146), *another, the second.*
apaústaúlus, *m.* (120, n.1), *ἀπόστολος.* apaústulus (13, n.1).
arbaidjan, *w. v, to work.*
arbaiþs, *f.* (103), *work.*
arbi, *n.* (95), *inheritance.*
arbja, *m.* (108), *heir.* — arbjô, *f.* (112).
Ariamirus, *pr. n.* (61, n.1).
Ariaricus, *pr. n.* (3, n.2).
ark-aggilus (57), *archangel.*
arma-haírtiþa, *f., mercy.*
armaiô, *f., mercy, alms.*
arman, *w. v., to have mercy on.* — *Compound* ga-arman, *th. s.*
arms, *m.,* (i) *arm.*
arniba, *adv.* (130, n.3; 210), *surely.*
arwjô, *adv., gratuitously.*
asans, *f.* (103), *harvest.*
Asêr, *pr. n. Ἀσήρ.*
Asia, *pr. n. f., Asia.*
asilus, *m. f.* (105), *ass* (*m. and f.*).
asneis, *m.* (92), *servant.*
asts, *m.,* (a) *branch.*
at, *prep. w. dat. and acc.* (217): *at, by, to.* 1) *with the dat. when it has reference to place or to space: at, to by.* 2) *w. acc. when it refers to time: at,* at dulþ, *at the feast; w. dat. especially for the sake of emphasis with the dative absolute expressing time, for example,* Mk. IV. 6. 35; Lu. II. 2.
Athanaildus, *pr. n.* (65, n.1).
Athanaricus, *pr. n.* (3, n.2).
atisk, *n.* (*or* atisks, *m.*?), *seed, cornfield.*
atta, *m.* (69, n.1; 108), *father.*
Attila, *pr. n.* (108), *little father,.*
aþþan, *conj.,* (218), *but, however, but yet, but still* (*always at the beginning of the sentence*).
Audericus, *pr. n.* (25, n.2).
auftô (24, n.1; 211, n.1), *adv., perhaps, probably, surely.*
augjan, *w. v., to show.* — *Comp.* ataugjan, *th. s.*
auga-daúrô, *n.* (110), *window.*
augô, *n.* (110), *eye.*
auhjôdus (aúhjôdus?), *m., tumult, noise.*
auhjôn (aúhjôn?), *w. v., to make a noise.*
*aúhns, *m.* (91, n.2), *oven* Mt. VI. 30.
aúhsa, *m.* (108, n.1), *ox.*
auhuma (139), *higher.* auhumists (139, n.1), *the highest.*
auk, *conj.* (*immediately following the word with which it is closely connected*), *for, but.*
aukan, *red. v.* (179), *to increase.* — *Compounds* (a) ana-aukan, *to add.* (b) bi-aukan, *to increase, add to.*
Aúnisimus, *pr. n.* (9, n.1).
*aurahi (*or* aurahjô?, aú?), *f., tomb.*
aurâli, *n.* (5 a.), *napkin.*
Ausila, *pr. n.* (25, n.2).
ausô, *n.* (110), *ear.*
Austrovaldus, *pr. n.* (25, n.2).
auþida, *f., desert.*
*auþeis (*or* auþs 130, n.2), *adj., desert, waste.*
awêþi, *n., flock of sheep.*
awiliuþ (awiliud), *n., thank.*
awiliudôn, *w. v.* (190), *to thank.*
awistr, *n.* (4), *sheepfold.*
azêts, *adj., easy, light.*
azgô, *f.* (112), *ashes.*
azymus (77), *unleavened bread.*

Badi, *n.* (95), *bed.*
bagms, *m.* (48,n.1), *tree* (*cf. Engl. beam*).
and-bahtjan, *see* and-b.
bai (140,n.1), *both.*
Baiaílzaibul, *pr. n.*, *Βεελζεβούλ.*
bairan, *st. v.* (175), *to bear, bring, carry.* — *Compounds:* (a) at-bairan, *to bring, carry, offer.* (b) ga-bairan, *to bear* (*children*); *to carry together, compare* Mk. IV. 30. (c) us-bairan, *to bear, carry out, bring forth* (*answer*).
bairgan, *st. v.* (174,n.1), *to hide, keep.*
bairhtaba, *adv.* (210), *brightly.*
bairhtei, *f.*, *brightness, clearness, manifestation,* II. Cor. IV. 2; in bairhtein, *openly.*
bairhtjan, *w. v.*, *to brighten, show, manifest.* — *Compound* ga-bairhtjan, *th. s.*
bairhts, *adj.*, *bright.*
baitrs, *adj.* (20, 3), *bitter.*
bajôþs (117,n.1; 140,n.1), *both.*
balgs, *m.* (100), *wine-skin.*
balþei, *f.*, *boldness* (*adj.* *balþs, *bold*).
balwjan, *w. v.*, *to torment.*
bandi, *f.* (96), *band, bond.*
bandja, *m.* (32), *prisoner.*
bandwa, *f.* (97,n.1), *sign.*
bansts, *m.* (i), *barn.*
barizeins, *adj.*, *of barley.*
barn, *n.* (33), *child.*
barnilô, *n.* (110), *little child, dear child.*
Barþaúlaúmaius, *pr. n.* (24, n.5), *Βαρθολομαῖος.*
batiza, *compar.* (138), *better.*
bauains, *f.*, *a dwelling.*
bauan, *w. v.* (26; 179,n.2; 193,n.1), *to dwell.* — *Compound* ga-bauan, *th. s.*
Baúanairgais, *Βοανεργές, a surname of James and John.*
uf-bauljan, *w. v.* (24,n.1) *to puff up, blow up.*
baúr, *m.* (33; 101,n.2), *son.*
baúrgs, *f.* (116), *burgh, town, city.*
beidan, *st. v.* (172,n.1) *w. g. to expect, to abide, wait for; Compound* us-beidan *w. acc., to wait patiently.*
ga-beistjan (187,n.3), *to leaven.*
beitan, *st. v.* (172n.1), *to bite.* — *Comp.* and-beitan, *to address harshly, rebuke, threaten.*
bêrusjôs (birusjôs 7, n. 3), *plur.* (*sing.* *bêruseis, *m.*), *parents* (33).
Bêþlahaím (*comp.* 61,n.3), *pr. n.*, *Βηθλεέμ.*
bi, *prp.* (217), *by.* (1) *w. acc.* (*expressing both space and time: by, at, about, towards; concerning,* bi sumata, *in part.* (2) *w. dat, by, at, on account of; according to.*
bida, *f.* (97), *request, prayer.*
bidjan, *st. v.* (176,n.5), *to ask, beg, pray* (*cf. E. bid*).
bindan, *st. v.* (174), *to bind.* — *Compounds* (a) and-bindan, *to unbind, loosen, expound* Mk. IV. 34. (b) ga-bindan, *to bind, tie up.*
bi-sitands, *m.* (115), *see* sitan.
bi-sunjanê, *adv.*, *about, round about.*
Biþania, *pr. n.* (9,n.1).
bi-þê, (1) *adv.*, *hereafter, then, afterward.* (2) *conj.* (218), *whilst, when.*
biudan, *st. v.* (170; 173), *to offer; only in compounds,* ana-biudan, *to command, instruct, bid.*
biugan, *st. v.* (173,n.1), *to bow, bend.* — *Compound* ga-biugan, *th. s.*
biuhti, *n.*, *custom.*
biuþs, *m.* (74,n.2), *table.*
blandan, *red. v.* (179, a.1), *to blend, communicate with.*
bleiþei, *f.*, *pity, mercy.*
bleiþs, *adj.* (130,n.2), *kind.*
uf-blêsan, *red. v.* (179, n. 1) *to blow up.*
bliggwan, *st. v.*, (68. 174,n.1), *to beat* (*cf. E. blow*).
ga-blindjan, *w. v.*, *to blind.*
blinds, *adj.* (123), *blind.*
blôma, *m.* (108), *flower* (*cf. E. bloom*).
-blôstreis (69,n.2), *worshipper* (*only in* guþblôstreis).
blôtan, *red. v.* (179,n.1), *to worship.*
blôþ, *g.* blôþis, *n.* (94), *blood.*
bnauan (26; 179,n.2), *torub.*
bôka, *f.*, *letter; pl.* bôkôs, *the writings, scriptures, book, letter* (*comp.* afstass).
bôkareis, *m.* (92), *scribe.*
bôtjan, *w. v. w. acc., to boot, better, help, advantage.*
braidei, *f.* (113), *breadth.*
*braiþs, braids, *adj.* (74,n.2) *broad.*

brakja, *m.* (33, n. 1), *struggle.*
in-brannjan, *w. v.* (80, n. 1; 187), *to set on fire.*
briggan, *an. v.* (174, n. 2; 208), *to bring, to guide, lead; to make* (*e. g.* wairþans briggan, *to make worthy*).
brikan, *st. v.* (33, n. 1; 175, n. 1), *to break.* — *Compound* ga-brikan, *to break, break to pieces.*
brinnan, *st. v.* (174, n. 1), *to burn* (*intr.*). — *Compound* uf-brinnan, *to burn up.*
brinnô, *f., fever.*
brôþar, *m.* (114), *brother.*
brûkjan, *an. v.* (15; 209), *to want, make use of* (*w. gen.*); leihtis brûkjan, *to use lightness* II. Cor. I. 17.
us-bruknan, *w. v.* (194), *to be broken off.*
brûks, *adj.* (15; 130), *useful.*
brunjô, *f.* (112), *breast-plate.*
brunna, *m., well, spring, fountain* Mk. V. 29.
-brunsts, *f.* (49), *in* ala-brunsts, *holocaust.*
brusts, *f.* (116), *breast.*
brûþ-faþs, *g.* -fadis, *m.* (101), *bride-groom.*
brûþs, *f.* (15), *bride.*
bugjan, *an. v.* (209), *to buy.*
and-bundnan, *w. v.* (194), *to be unbound, loosened.*

ga-Daban, *st. v.* (177, n. 1), *to be fit.*
daddjan, *w. v.* (73, n. 1), *to give suck to, suckle.*
Dagalaiphus, *pr. n.* (21, n. 1; 52).
dags, *m.* (90), *day;* — daga jah daga *day by day, daily;* himma daga, *to-day.*
Daikapaúlis, *dative* Daikapaúlein, *pr. n., Δεκάπολις.*
dailjan, *w. v.* (188), *to deal* (*out*) — *Compound* ga-dailjan, *deal, distribute, divide.*
dails, *f.* (103), *deal, part, portion.*
dal, *n.* (94, n. 2), *dale, valley.*
dalaþ, *adv.* (213, n. 2), *downward.*
dalaþa, *adv.* (213, n. 2), *below.*
dalaþrô, *adv.* (213, n. 2) *from below, beneath.*
dauhiþa, *f., deafness, hardness of heart* Mk. III. 5.
af-daubnan, *w. v., to become deaf, obtuse* (*comp. preceding word*).
us-daudjan, *w. v., to apply one's self* (*to*), *to strive* (*cf. us-daubs*).
*daufs, *adj.* (56, n. 1; 124, n. 2), *deaf.*
daug, *prt.-prs. v.* (198), *it is good for, fit.*
daúhtar, *f.* (114), *daughter.*
dauns, *f., odor, savor* II. Cor. II. 15.
daupeins, *f., baptism.*
daupjan, *w. v., to baptize.* — daupjands, *partic., m.* (115), *the Baptist.*
daúr, *n., door, gate.*
ga-daúrsan, *pr.-prs. v.* (199), *to dare.*
dauþeins, *f., the dying* II. Cor. IV. 10 (dauþjan, *w. v., to kill.*
dauþnan, *w. v.* (194), *to die.* — *Compound* ga-dauþnan, *the s.*
dauþs, *g.* dauþis, *adj., dead* (*cf.* diwan).
dauþus, *m.* (105), *death.*
Daweid, *pr. n., Δαυΐδ.*
deigan, *st. v.* (172, n. 1) *to knead.*
*dêþs, dêds, *f.* (74, n. 2; 103), *deed; only in compounds, comp.* missa-dêþs.
diabaúlus, diabulus (13, n. 1), *devil.*
dis-, *inseparable particle before verbs, meaning in twain, to pieces* (*cf. Lat. dis-, Germ. zer-*).
diupei, *f.* (113), *depth.*
diups, *adj., deep.*
dius, *g.* diuzis, *n.* (94), *beast.*
diwan, *st. v.* (176, n. 2), *to die.* þata diwanô *that which is mortal, mortality* II. Cor. V. 4.
af-dôjan, *w. v.,* 26; 187), *to tire, harass.*
dômjan, *w. v., to deem, judge* (dôms, *m., doom, judgment*).
ga-draban, *st. v.* (177, n. 1), *to hew.*
dragan, *st. v.* (177, n. 1), *to drag, draw.*
dragk, *n.* (32), *drink.*
dragkjan, *w. v.* (188), *to give to drink.*
draibjan, *w. v., to trouble, vex* (*cf.* dreiban).
draúhsna (drausna 62, n. 4), *f., crumb, fragment.*
draúhtinassus, *m.* (105), *warfare.*
ga-drausjan, *w. v.* (188), *to cast down.*
dreiban, *st. v.* (172, n. 1), *to drive.*

— *Compound* us-dreiban (usdrobi 10, n. 5) *to drive out, dispel.*
drigkan, *st. v.* (174, n. 1), *to drink.*
driugan, *st. v.* (173, n. 1), *to serve as a soldier.*
driusan, *st. v.* (173, n. 1), *to fall (down).* — *Compound* ga-driusan, *to fall, be cast.*
driusô, *f.* (31), *slope.*
drugkanei, *f.* (32; 113), *drunkenness.*
-drugkja, *m.* (32), *drinker; in* weindrugkja.
drus, *m.* (101, n. 1, 2), *fall.*
du (217), *prp. w. d.* (*denoting motion towards*), *to.*
-dûbô, *f.* (15), *see* hraiwadûbô.
du-hê, *adv., wherefore, why.*
dulþs, *f.* (116 *and* n. 1), *feast.*
af-dumbnan, *w. v., to be still (dumb).*
dumbs, *adj., dumb.*
du-þê, *and duþþê* (*i. e.* du-h-þê), *adv. and conj.* (*lit. thereto*), *therefore.* duþê ei, *for the reason that, in order that.*
dwals, *adj., foolish.* dwala, *m., fool.*

Ei (1) *conj.* (218), *that, in order that;* (2) *relat. particle affixed as an enclitic to pronouns* (157. 158) *and particles with which it forms relatives.*
Eila, *pr. n.* (65, n. 1).
ails = hails (21, n. 1; 61, n. 1).
eisarn, *n., iron.*
eisarneins, *adj., iron.*
ei-þan, *conj.* (218), *therefore.*
Erelieva, *pr. n.* (51, n. 2).
Ermanaricus, *pr. n.* (20, n. 3).
Ermenberga, *pr. n.* (20, n. 3).
Esaeias, *dat.* Esaïin, *pr. n.*, Ἡσαΐας.

Fadar, *m.* (114), *father.*
fadrein, *n.* (94, n. 4), *paternity, parents.*
fadreins, *f.* (103), *family (lineage).*
faginôn, *w. v.* (66, n. 1; 190) *to rejoice.*
fagrs, *adj., suitable, fair.*
fâhan, *red. v.* (5b; 179), *to catch.*
fahêþs (fahêds), *f.* (103), *joy.* (*acc.* faheid 7, n. 2).
ga-faihôn, *w. v., to take, get an advantage of* II. Cor. II. 11, *gloss.*
faihu, *n.* (106), (*cattle*), *property, money (cf. L. fee).*
*faihu-þraihns (*m., or* faihuþraihn, *n.* ?), *riches, wealth.*
fair-, *inseparable particle, having the same force as Germ. ver-, ent-, er-.*
fairguni, *n.* (95), *mountain.*
fairhvus, *m.* (105), *world.*
fairina, *f., cause, accusation.*
fairneis, *adj.* (128), *old.*
fairra, *adv.* (213, n. 2), *far; w. dat., away, away from.*
fairraþrô, *adv.* (213, n. 2), *from afar.*
falþan, *red. v.* (179), *to fold.*
-falþs, *adj.* (148), *-fold.*
fana, *m., a small piece of cloth, a patch* Mk. II. 21.
Fanuêl, *pr. n.*, Φανουήλ.
faran, *st. v.* (177, n. 1), *to fare, go.*
Fareisaius, *m.*, φαρισαῖος, *Pharisee.*
fastan, *w. v., to hold fast, keep, observe; to fast.* — *Compound* ga-fastan, *to hold fast.*
fastubni, *n., observance, fasting.*
faúr, *prp. w. acc.* (217), *before, first, along; for, for the sake of, concerning.*
faúra (1) *adv., before, in front.* (2) *prp. with dat.* (217), *before.*
faúra-gaggja, *m.* (67, n. 1), *steward.*
faúr-hâh, *n.* (5b), *curtain* (*cf.* hâhan).
faúrhtei, *f., fear.*
faúrhtjan, *w. v.* (188), *to fear, to be afraid.*
faúrhts, *adj., fearful.*
faúr-lageins, *f., a laying before.* hlaibôs faúrlageinais, *show-bread* Mk. II. 26 (*cf.* lagjan).
faúr-þis, *adv., first, beforehand, formerly.*
faur-þiz-ei (faúrþizê), *conj.* (218), *before.*
*faus, *adj.* (124, n. 3) *few, a little.*
in-feinan, *w. v., to be moved with compassion* Mk. I. 41, *to pity.*
fêra, *f.* (8), *country, side.*
fidur-, *num., four* (*in compounds,* 141, n. 1).
fidur-falþs (148), *fourfold.*
fidwôr, *num.* (141), *four,* fidwôrtaihun (141), *fourteen.* fidwôr tigjus (142) *forty.*
figgrs, *m., finger.*
fijan (fian, 10, n. 4), *w. v.* (193), *to hate.*
fijands, fiands, *partic. subst.* (115), *m., enemy.*

filhan, *st. v.* (174,n.1), *to hide, conceal, bury.* — *Compound* anafilhan, *to deliver up, hand down, commend.*
Filippus, *pr. n.*, *Φίλιππος.*
-fill, *n., skin, hide* (*in* þruts-fill).
filleins, *adj., leathern.*
filu, *adj.* (*neut.*), *much, very* (*also used adverbially*); — filu manageins, *much people;* hvan filu, *how great* Mt. VI. 23; — *w. compar.*, filu maiz, *much more*, und filu maiz, *much more; with compar. also in the gen.*, filaus, *much* (*litterally of much*), filaus maizô, *something much greater* (*literally of much more*) Skeir. 49.
filusna, *f., abundance multitude.*
filu-waúrdei, *f., much speaking.*
filu-waúrdjan, *w. v., to use many words.*
fimf, *num.* (141), *five;* fimftaíhun (141), *fifteen;* fimftigjus (142), *fifty.*
fimfta-taíhunda, *ord. numb.* (146), *the fifteenth.*
finþan, *st. v.* (174,n.1), *to find, to find out.*
fiskja, *m.* (107), *fisher.*
fiskôn, *w. v.* (190), *to fish.*
fisks, *m.* (91), *fish.*
fitan, *st. v.* (?176,n.1), *to travail* (*in birth*), *bear.*
flôdus (105), *flood.*
flôkan, *red. v.* (179 *and* n. 4), *to lament.*
fôdeins, *f., food.*
fôdjan, *w. v., to feed, bring up.*
fôn, *g.* funins (118), *fire.*
fôtu-baúrd, *n., foot-board, foot-stool.*
fôtus, *m.* (105), *foot.*
fra-gifts, *f., promise, espousal* Lu. II. 5.
fraíhnan, *st. v.* (176,n.4), *to ask.* — *Compound* ga-fraíhnan, *to find out by asking*, hear (*cf. A-S.* gefricgean *with the same meaning*).
fraisan, *red. v.* (179), *to tempt.*
fraistubni, *f.* (98), *temptation.*
fraiw, *n.* (94,n.1), *seed.*
fra-lêts, *m.* (*or* fralêt, *n.* ?) *remission, forgiveness.*
fra-lusts, *f.* (103), *lost.*
fram, *prep. w. d.* (217) (1) *with reference to space; from, away or distant from;* (2) *referring to time, since;* 3) *tropically, of, on the part of; with, of, for.*
fram-aldrs, *adj., very old.*
framis, *adv. compar.* (212), *further, onward.*
fram-wigis, *adv.* (214), *continually.*
fraþi, *n.* (74,n.3), *understanding, mind* II. Cor. III. 14.
fraþjan, *st. v.* (177,n.2), *to understand, know, perceive. to be sensible.* — *Comp.* fullafraþjan.
frauja, *m.* (1,n.4), *lord, master.*
fraujinôn, *w. v.* (190), *to be master, to rule;* fraujinônds, *m.* (115).
fra-waúrhts, *adj. sinful; subst., m., sinner.*
fra-waúrhts, *f., sin.*
fra-weitands, *m.* (115), *s.* -weitan.
freidjan, *w. v., to spare.*
frei-hals, *m.* (91,n.4), *freedom.*
freis, *adj.* (126,n.2), *free.*
frijaþwa, friaþwa, *f.* (10,n.4), *love.*
frijôn (10,n.4; 190) *w. v., to love.*
frijôndi, *f.* (98), *friend* (*fem.*).
frijônds, *partic., m.* (115) *friend.*
fri-sahts, *f., image, example.*
ga-frisahtjan, *w. v., to make an image. engrave* II. Cor. III. 7.
ga-friþôn, *w. v., to reconcile.*
frius, *n., cold, frost.*
frôdei, *f.* (74,n.3; 113), *understanding, prudence, judiciousness.*
frôþs, *adj.* (35; 124, n.2), *prudent, wise.*
fruma *and* frumists, *superl.* (139 *and* a.1) *the first* (146); frumist, *adv.* (212,n.3), *first.*
fruma-baúr, *m.* (101,n.2), *a firstborn.*
fugls, *m.* (91), *fowl, bird.*
fulgins, *adj.* (66,n.1), *hidden.*
fulhsni, *n., that which is hidden.*
fulla-fahjan, *w. v., to satisfy.*
fulla-fraþjan, *st. v., to have a sound understanding, to be sober* II. Cor. V. 13. — *Comp.* fraþjan.
fulla-tôjis, *adj., perfect.*
fulla-weisjan, *w. v., to convince.*
fulleiþs (103,n.2), *fullness.*
fulljan, *w. v., to fill.* — *Compounds* (a) gafulljan, *to fill out*, (b) usfulljan, *to fill out, fulfill.*
fullnan, fulnan (80), *w. v.* (195), *to become full, be fulfilled.* — *Compounds* (a) ga-fullnan, *to be filled up, to fill up.* (b) us-fullnan *to be fulfilled.*
fullô, *f., fullness, a filling up.*

fulls, *adj.* (122,n.1), *full.*
fûls, *adj.* (15), *foul.*

Ga-, *inseparable particle prefixed to verbs, substantives, and adjectives.*
ga-baúr, *m.* (91,n.4), *a festive meal.*
ga-baúrþs, *f.* (103), *birth.*
gabei, *f.* (34), *riches.*
ga-binda, (32), *band, bond.*
Gabriêl, *pr. n.* (6).
ga-bruka, *f.* (33,n.1), *a broken bit, fragment.*
ga-bundi, *f.* (32), *bond.*
ga-daila, *m., partaker.*
Gaddarênus, *pr. n., Γαδαρηνός.*
*ga-dôfs, *adj.* (56, n.1; 130, n.2), *fit, fitting.*
ga-fâhs, *m.* (5b), *catch, haul.*
ga-fâurs, *adj.* (130), *well behaved.*
ga-friþôns, *f., reconciliation* (*cf.* ga-friþôn).
gaggan, *an. v.* (179, n.3; 207), *to go, walk, come.* — *Compounds:* (a) af-gaggan *to go away.*, (b) afar-gaggan, *to go after, to follow* (*after*). (c) at-gaggan, *to go to, come.* du atgaggan, inn atgaggan, *th. s.* (d) ga-gaggan, *to come together, assemble.* (e) þairh-gaggan, *to go through.* (f) us-gaggan, *to go out, come out; to go up, go away.*
ga-grêfts, *f., decree, command.*
ga-gudei, *f.* (113,n.2), *piety.*
ga-hâhjô, *adv.* (5b) *connectedly.*
ga-hait, *n., promise.*
ga-hraineins, *f., a cleansing* (hrainjan).
-gâhts, *f.* (5b) *a going* (*only in compounds*).
ga-hugds, *f.* (81,n.1; 103), *understanding, mind.*
ga-hveilains, *f., a staying for a while, rest* (hveilan, *w. v., to cease*).
Gaiainna, *m., γέεννα, Gehenna.*
gailjan, *w. v., to make glad.*
Gaina, *pr. n.* (21,n.1; 65,n.1).
Gainnêsaraiþ, *pr. n.* (23).
gaírda, *f., girdle.*
bi-gaírdan, *st. v.* (174, n.1), *to begird.*
gaírnjan, *w. v., to yearn for, desire.*
gáiru, *n.* (20,n.2; 106), *sting.*
us-gaisjan, *w. v., to make aghast, to distract.*
ga-juk, *n., a pair* (*comp.* juk).
ga-jukô, *f., parable.*
ga-jukô, *n.* (110), *yoke-follow, companion.*
ga-kusts, *f.* (103), *trial, test.*
ga-qiss, *adj.* (124,n.1), *consenting.*
ga-qumþs, *f., assembly, meeting.*
ga-laista, *m., a follower, companion.*
ga-laubeins, *f.* (31; 103, n. 1), *belief.*
*ga-laufs, *adj.* (56,n.1), *precious, costly.*
ga-leikô, *adv.* (211), *like.*
Galeilaia, *g.* Galeilaias, *d.* Galeilaia, *acc.* Galeilaian, *pr. n. f., Γαλιλαία.*
ga-ligri, *n.* (95), *consummation of marriage.*
ga-liug, *n., lie.* galiug taujan, *to falsify.*
gamainduþs, *f.* (103), *fellowship, communion.*
ga-mains, *adj.* (130), *common.*
*ga-maiþs, *adj.* (74,n.2), *maimed.*
ga-mêleins, *f., a writing, the scripture* (*cf.* mêljan).
ga-naúha, *m., sufficiency* (*see* ganah).
ga-nists, *f.* (34; 103), *salvation.*
ga-niþjis, *m., kinsman.*
ga-nôhs, *adj.* (122,n.1), *enough.*
ga-raihtei, *f., justice, righteousness.*
ga-raihts, *adj., righteous, just.*
*ga-raiþs, *adj.* (74,a.2), *commanded, fixed, ready.*
gards, *m.* (101), *yard, house, domestic concerns, family.*
*ga-riuþs, *adj.* (74,n.2), *honest, honorable.*
ga-rûni, *n.* (95), *counsel* (*cf.* rûna).
ga-runs, *f.* (103,n.3), *street.*
ga-sinþja, *m., travelling companion.*
ga-skafts, *f.* (51,n.2; 103), *creation, creature* (*a shaping*) (*see* gaskapjan).
gasts, *m.* (101), *guest.*
ga-taúra, *m., a rent* (*see* ga-taíran).
ga-taúrþs, *f.* (103), *destruction.*
ga-têmiba, *adv.* (33; 103,n.3; 210).
ga-timrjô, *f., a building* (timrjan, *w. v., to build* (*timber*)).
gatwô, *f.* (112), *street, lane.*
ga-þaúrbs, *adj.* (56,n.3) *temperate.*
ga-þláihts, *f., consolation, comfort.* (*see* ga-þláihan).

ga-þrafsteins, *f.*, *consolation* (*see* ga-þrafstjan).
ga-þrask, *n.* (32), *threshing-floor.*
gaumjan, *w. v.*, *to see, perceive.*
gáurjan, *w. v.*, *to make sorry, to grieve.*
gáurs, *adj.* (24, n. 3), *sorrowful, sad.*
ga-wairþi, *n.* (95, n. 3), *peace.*
ga-waúrki, *n.* (95), *work, business.*
ga-waúrstwa, *m.*, *a fellow-worker.*
gawi, *n.* (95), *district, region, province.*
ga-wiss, *f.*, *juncture, joint, connection.*
gazds, *m.*, *sting.*
us-geisnan, *w. v.*, *to be amazed.*
Gelimêr, *pr. n.* (6, n. 2).
giba, *f.* (96), *gift.*
giban, *st. v.* (56, n. 1; 176), *to give.* — *Compounds* (a) at-giban, *to deliver* Mt. V. 25, *to give over, to give* Mk. IV. 11. (b) fra-giban, *to forgive, grant.* (c) us-giban, *to give away, restore, pay, reward.* — gibands, *m.* (115), *giver.*
-gifts, *f.* (56, n. 4), *gift, in* fragifts.
-gildan, *st. v.* (174, n. 1), *to pay* (*yield*) (*only in compounds*).
gilstr, *n.* (75, n. 1), *tribute.*
gilstra-mêleins, *f.*, *assessment.*
gilþa, *f.*, *sickle.*
du-ginnan, *st. v.* (174, n. 1), *to begin.*
Gisaleicus, *pr. n.* (21, n. 1).
gistra-dagis*), *adv.* (214), *to-morrow.*
bi-gitan, *st. v.* (176, n. 1), *to find, meet, get.*
giutan, *st. v.* (173, n. 1), *to pour* (*cf. E. gush*).
glaggwô, *adv.* (211), *carefully, accurately.*
glaggwuba, *adv.* (210), *accurately.*
*glaggwus, *adj.* (68; 131, n. 2).
glitmunjan, *w. v.* (187), *to glitter.*
gôþs, *g.* gôdis, *adj.* (124, n. 2; 138), *good, able.*
gôljan, *w. v.*, *to salute, greet, welcome.*
graba, *f.* (35), *ditch* (*cf. grave*).
graban, *st. v.* (56, n. 1; 177, n. 1), *to grave, dig.* — *Compounds* (a) uf-graban, *to dig up.* (b) us-graban, *to dig out.*
gras, *g.* grasis, *n.* (94), *grass, herb.*
grêdags, *adj.*, *greedy, hungry.*
greipan, *st. v.* (172) *to gripe, seize.* — *Compounds* (a) fair-greipan, *to take hold of, seize.* (b) undgreipan, *th. s.*
grêtan, *red. v.* (181), *to weep.*
grêts, *m.* (101, n. 1), *weeping.*
*griþs, *f.* (74, n. 2), *step, degree.*
grôba, *f.* (35), *hole, cave.*
guda-faúrhts, *adj.*, *God-fearing, devout* Lu. II. 25.
gudja, *m.*, *priest.*
gulþ, *n.* (94), *gold.*
guma, *m.* (107), *man.*
guma-kunds, *adj.*, *male.*
Gumundus, *pr. n.* (65, n. 1).
us-gutnan, *w. v.*, *to be poured, gushed out, to flow out.*
guþ, *m.* (1 n. 4; 94), *God.*

Haban, *w. v.* (192), *to have, hold,* habaiþ wisan at, *to be kept* (*be waiting, ready* Mk. III. 9). aftumist haban, *to lie at the point of death* (*lit. to have the last*); *with adv., to be, as* ubilaba haban, *to be ill, sick;* mais wairs haban, *to be worse.* — *Compounds* (a) dis-haban, *to seize, constrain.* (b) ga-haban, *to have, hold fast, catch.*
hafjan, *st. v.* (177, n. 2), *to heave.* — *Compounds* (a) and-hafjan, *to answer,* b) us-hafjan, *to heave or take up, lift.*
ufar-hafnan, *w. v.* (35), *to exalt one's self.*
hâhan, *red. v.* (5 b.; 179), *to hang.*
Haíbrâius, *pr. n.* (23; 61).
hâihs, *adj.* (20, n. 2), *one-eyed.*
hailjan, *w. v.* (188), *to heal.* — *Compound* ga-hailjan, *th. s.*
ga-hailnan, *w. v.* (194), *to be healed.*
hails, *adj.* (124), *whole, hale, sound.*
haims, *f.* (103, n. 4), *village, country town.*
hâiraisis (23), *heresy.*
haírda, *f.*, *herd, flock.*
haírdeis, *m.* (90), *herd, shepherd.*
haírtô, *n.* (109), *heart.*
haírus, *m.* (105), *sword.*
haitan, *red. v.* (170; 179), *to name, passive, to be called, call, invite, bid, command.* — *Compounds*

*) *Probably an error owing to the translator, Ulfilas; the Gothic word for morrow, is* afardags.

(a) ana-haitan, *to call on, upon* b) and-haitan *w. dat. to confess publicly, praise.* c) at-haitan, *to call to* (*unto*) *one.*
haiþi, *f.* (98), *heath, field.*
haiþiwisks, *adj.* (124), *wild.*
halba, *f., the half, part;* in þizai *halbai, in this respect.*
halbs, *adj.* (122,n.1), *half.*
haldan, *red. v.* (179), *to feed, keep* (*hold*).
haldis *adv.* (212), *more.*
halja, *f.* (97,n.1), *hell.*
hals, *m.* (91,n.4), *neck.*
hamfs, *adj.* (53), *maimed.*
hamôn, *w. v. only in compounds* (a) af-hamôn, *to strip of clothes, divest.* (b) ana-hamôn, *to put on clothes.* (c) ufar-hamôn *w. d., to put on clothes over, to be clothed upon* II. Cor. V. 2.
hana, *m.* (108), *cock.*
handugei, *f., wisdom* (*handiness*).
handugs, *adj.* (124), *wise.*
handus, *f.* (105), *hand.*
hansa, *f.* (97), *company, band of men.*
harduba, *adv.* (210 *and* n.1) *hard.*
hardu-haírtei, *f.* (113), *hard-heartedness.*
hardus, *adj.* (131), *hard.*
harjis, *m.* (90), *army, multitude.*
hatis, *n.* (94 *and* n.5), *hatred.*
hatizôn, *w. v.* (78), *to hate.*
hatjan (*and* hatan 193 n.1), *w. v., to hate.*
haubiþ *n.* (93), *head.*
háuhei, *f.* (113,n.1), *height.*
háuheins, *f.* (103,n.1), *a raising on high, glory.*
háuhis, *adv.* (212), *higher.*
háuhisti, *n. that which is highest.*
háuhjan, *w, v.* (188), *to raise on high, glorify.*
háuhs, *adj. high.*
háuns, *adj.* (130,n.2), *low, base.*
haúrds, *f., door.*
haúrn, *n.* (94), *horn.*
haúrnja, *m.* (108), *horn-blower.*
haúrnjan, *w. v.* (187), *to blow a horn.*
hausjan, *w. v.* (187), *rarely* hausjôn, *w. v.* (187,n.3), *to hear, listen.* — *Compounds* (a) and-hausjan *to hear, grant.* (b) ga-hausjan, *to hear.* (c) uf-hausjan *w. d., to obey.* ufhausjands, *obedient, subject.*
hawi, *n., hay, grass.*
hazeins, *f. praise.*
hazjan, *w. v.* (187), *to praise.*
hêr, *adv.* (8; 213,n.1) *here, hither.*
Hêrôdês, *pr. n.* (61).
Hêrôdianus, *m.* Ἡρωδιανός, *a Herodian.*
hêþjô, *f., chamber.*
hidrê, *adv.* (213,n.1), *hither.*
Hildericus, *pr. n.* (61a.1).
Hildibald, *pr. n.* (54n.2; 61n.1).
hilpan, *st. v.* (174,n.1), *to help.*
himina-kunds, *adj., heavenly.*
himins, *m.* (91), *heaven.*
himma, hina, hita (155), *forms of a defective pron., this.* — himma daga, *to-day,* und hina dag, *until to-day.*
hindana, *adv. w. gen., behind, beyond.*
hindumists, *sup.* (149,n.1) *hindmost, uttermost.*
-hinþan, *st. v.* (174,n.1) *to catch* (*only in compounds*).
hindar, *prep. w. d. and acc.* (217), *behind, on that side of, beyond.*
hiri, *interjectional imperative* (20n.1; 219), *come here!*
hiufan *st. v.* (173,n.1) *to lament.*
hiuhma, *m.* (62,n.4), *crowd, multitude.*
hlahjan, *st. v.* (177n.2), *to laugh.* — *Compound* bi-hlahjan, *to laugh at.*
hlaifs, *g.* hlaibis, *m.* (56,n.1; 90), *bread.* (*cf. E. loaf*).
hlaiw, *n.* (42), *grave.*
af-hlaþan, *st. v.* (177,n.1), *to load.*
us-hlaupan, *red. v.* (179,n.1), *to leap up.*
hleiduma, *superl.* (139), *left.* — *subst. f., the left hand.*
hleiþra, *f., hut, tent.*
hlifan, *st. v.* (176,n.1), *to steal.*
hliuma, *m.* (108), *hearing.*
hlûtrei, *f., and* hlûtriþa, *f., purity, sincerity.*
hlûtrs, *adj.* (15), *pure.*
hnaiwjan, *w. v.* (187), *to abase, cast down.*
hnaiws, *adj., low, humble.*
hnasqus, *adj.* (131,n.1), *soft.*
dis-hniupan, *st. v.* (173,n.1), *to tear to pieces.*
hneiwan, *st. v.* (172,n.1), *to bend downwards, bow, decline.* — *Compound* ana-hneiwan, *th. s.*
hôrinôn, *w. v., to commit adultery.* — *Compound* ga-hôrinôn, *th. s.*

hôrs, *m., whoremonger.*
hraineins, *f., purification.*
hrainjan, *w. v.* (187), *to cleanse.* — *Compound* ga-hrainjan, *th. s.*
hrains, *adj.* (130), *pure, clean.*
hraiwa-dûbô, *f., turtle-dove.*
hrôpjan, *w. v., to call, cry out. Compound* uf-hrôpjan, *th. s.*
hrôt, *n., roof.*
hrôþeigs, *adj., victorious.*
hrûkjan, *w. v.* (15), *to crow.*
huggrjan, *w. v.* (66, n. 1), *to hunger.*
hugjan, *w. v., to think, mean.*
hûhrus, *m.* (15; 66, n. 1; 105), *hunger.*
hulistr, *n., veil, covering.*
huljan, *w. v.* (187), *to cover, veil.* — *Compounds* (a) and-huljan, *to uncover, reveal.* (b) ga-huljan *to cover, veil.*
-hun, *enclitic* (163), *any.*
hund, *n.* (144), *a hundred.*
hunsl, *n., sacrifice* (*cf. E. housel*).
hunsla-staþs, *m.* (i), *place of offering, altar.*
hups, *m.* (i), *hip.*
-hûs, *n.* (15), *house* (*in* gud-hûs).
huzd, *n., a treasure.*
huzdjan, *w. v., to heap up treasure.*

hvaírban, *st. v.* (174, n. 1), *to walk, wander.*
hvaírnei, *f.* (113), *skull.*
hvaiteis, *m.* (92), *wheat.*
hvaiwa, *adv. and conj.* (218), *how, as.*
hvan, *adv.* (214, n. 1), *when? at any time, perhaps* (ibai hvan, *lest*); *before adv. and adj., how;* hvan filu, *how much.*
af-hvapjan, *w. v., to choke.*
at-hvapnan, *w. v. intr., to be choked.*
hvar, *adv.* (213, n. 1), *where.*
hvarbôn, *w. v.* (190), *to go about, walk* (*cf.* hvaírban).
hvarjis, *pron.* (160), *which?*
hvarjiz-uh, *pron.* (147, n. 1; 165), *every, each.*
hvas, *pron.* (159) *interrog., who? indefin.* (162, n. 2), *any one, somebody.* — *neut.* hva *what? why?; instrumental case* hvê, *wherewith? in what? how much* Mt. V. 47? *to what?*
hvas-hun, *pron.* (163), *any one, some one.*
hvassei, *f., severity.*
hvaþ, *adv.* (213, n. 1), *whither.*
hvaþar, *pron.* (124, n. 1. 4; 160), *which of two?*
hvaþar-uh, *pron.* (166), *each of two.*
hvaþrô, *adv.* (213, n. 1), *whence.*
hvaz-uh, *pron.* (147 n. 1; 154), *each, every.*
hveila, *f.* (97), *while, time, hour.* — hveilôhun (97, n. 2; 163, n. 1).
hveila-hvairbs, *adj., lasting only for a while, transitory, inconstant.*
hveits, *adj., white.*
hvêlauþs, *adj.* (161), *what, how great.*
hvileiks, *adj.* (161), *what sort of a, what kind of a.*
hvôftuli, *f.* (51 a. 2; 98), *boasting, glory.*
hvôpan, *ved. v.* (179), *to boast.*
hvôtjan *and compound* ga-hvôtjan, *w. v., to threaten* (hvôta, *f., threat*).

Iaírusalêm, *f.* Ἱερουσαλήμ, *and* Iaírusaúlyma, *f.* Ἱεροσόλυμα *Jerusalem.*
Iaírusaúlymeis, *plur., Jerusalem; also the inhabitants of Jerusalem.*
Iakôb, *pr. n.* (54).
Iakôbus, *pr. n., g.* Iakôbaus *and* Iakôbis Ἰάκωβος.
Iared, *pr. n.* (6).
Iaúrdanês, *pr. n.* Ἰορδάνης *and* Iaúrdanus Ἰόρδανος *pr. n., the river Jordan.*
ibai, iba (1) *interr. particle* (216): *if, perhaps, perchance.* (2) *conj.* (218), *that not, lest.*
ibnassus, *m.,* (105), *evenness, equality.*
ibns, *adj., even, flat.*
iddja, (73 n.; 207), *see* gaggan.
idreiga, *f., repentance, penance.*
idreigôn, *w. v.* (190), *to repent, do penance.*
Idumaia, *pr. n. f.,* Ἰδουμαία.
Iêsus, *g.* Iêsuis, *d.* Iêsua, *a.* Iêsu., *pr. n.* (1, n. 4) Ἰησοῦς.
iftuma, *sup.* (139), *the following, next.*
ik, *pron.* (150), *I.*
im, *an. v.* (204), *see* wisan.
in, *prep.* (217), (1) *w. gen., on account of, through, by.* in þis, in-uh þiz, *on this account, therefore;* in þiz-ei, *for the reason*

that, because; therefore. — (2) *w. dat. and acc., in, at, on, to, towards, etc.*, ini þamma, *in that;* in þammei, *for that because, since.*
in-kilþô, *f., adj.* (132,n.2), *pregnant* (*cf.* kilþei).
inn, *adv.* (213,n.2), *in. With verbs its force is often weakened, for example,* inn gaggan Mk. I. 9, *to go forward.*
inna, *adv.* (213,n.2), *within.*
innana *and* innaþrô, *adv.* (213,n.2), *within.*
innuma, *superl.* (139), *the inner, innermost.*
inuh, *prp. w. acc.* (217), *without.*
in-winds, *adj., unjust.*
lôdas, *pr. n.* s (11,n.2).
Iôhannês, *pr. n.* (61,n.1) Ἰωάννης.
Iôsêf, *pr. n.*, Ἰωσήφ.
is, *pron.* (152), *he.*
Iskariôtês, *pr. n.*, Ἰσκαριώτης.
Israêl, *pr. n.*, Ἰσραήλ.
Israêleitês, *pr. n.* (120,n.2).
itan, *st. v.* (176,n.3), *to eat.* — *Compound* fra-itan, *to eat up, devour.*
iþ, *conj.* (218) (*always preceding the first word of the sentence*) (1) *but, now, thus,* (2) *if.*
Iudaia, *pr. n.*, Ἰουδαία.
Iudaia-land, *n., the country of Judaea.*
Iudas, Judas, *acc.* Iudan, *pr. n.*, Ἰούδας.
iup, *adv.* (213,n.2) *up, upwards.*
iupa, *adv.* (213,n.2), *above.*
iupana, *and* iupaþrô, *advs.* (213,n.2) *from above.*
iz-ei (izê) *pron.* (157,n.3), *he who, he that.*
izwar, *pron.* (124,n.1.4; 151), *your.*

Ja, jai, *adv.* (216), *yes.*
jabai, *conj.* (218), *if,* jabai — aiþþau, *either — or.*
Jaeirus, *pr. n.*, Ἰάειρος.
jah, *conj.* (217), *and, also.* jah — jah, *both — and.* — *For assimilation of h, see* 62,n.3.
jainar, *adv.* (213,n.1), *there.*
jaind, jaindrê, *advs.* (213,n.1), *there, thither* (*cf. E. yonder*).
jains, *pron.* (156), *that* (*cf. E. yon*).
jainþrô, *adv.* (213,n.1), *from that place, thence.*
jaþþê, *conj.* (218), *and if,* jaþþê — jaþþê, *be it that — or that, either — or; it matters not, whether — or.*
jau, *adv.* (216), *whether, if.*
jêr, *n.* (94), *year.*
jôta, *m.* ἰῶτα.
ju, *adv.* (214,n.1), *already, now.*
juggs, (124), *adj., young, fresh, new.* — *compar.* jûhiza (15; 66, n.1; 135,n.1).
juk, *n.* (94), *yoke.*
ju-þan, *adv., already,* juþan ni *no more* Mk. I. 45.

Kafarnaum, *pr. n.*, Καπερναούμ.
kaisar, *m.* (91,n.4; 119), καῖσαρ.
Kajafa, *pr. n.* (52).
kalbô, *f., calf.*
kalds, *adj., cold.*
kalkinassus, *m., fornication, adultery.*
Kananeitês, *m.*, Καναναίτης.
kannjan, *w. v., to make known, announce.* — *Compounds* (a) ga-kannjan, *th. s.* (b) us-kannjan, *to make known, commend* (*cf.* kunnan).
kara, *f., care.* mik ist kara, *I care, care for* (*and without* ist) karist (204,n.3).
karkara, *f.* (119), *prison* (*L. carcer*).
kas, *g.* kasis, *n., vessel, pitcher.*
kaupatjan, *w. v.* (187,n.1) *to box one's ears.*
Kaûrazein, *pr. n.* (57).
kaûrei, *f., gravity, weight, plenty.*
Kaûrinþaius, Kaûrinþius, *m.*, Κορίνθιος.
Kaûrinþô, *pr. n., f.*, Κόρινθος.
kaûrjan, *w. v., to press, trouble, burden.* — *Compound* ana-kaûrjan, *th. s.*
kaûrn, *n., corn, grain.*
kaûrnô, *n.* (110), *corn, grain of corn.*
kaûrus, *adj.* (131,n.1), *heavy.*
Kêfas, *pr. n.* (6).
keinan, *st. v.* (172,n.2; 195,n.2), *to germinate, spring up.*
kilþei, *f.* (113), *womb.*
kindins, *m., governor.*
kinnus, *f.* (105), *cheek.*
kintus, *m., farthing.*
kiusan, *st. v.* (173,n.1), *to choose, test, prove.*
kniu, *n.* (93), *knee.*
knôþs, (74,n.2), *race.*
knussjan, *w. v., to kneel down.*
Krêks, *m.* (8; 119), *a Greek.*
Krêta, *pr. n.* (6).
kriustan, *st. v.* (173,n.1) *to gnash with the teeth.*

ga-krôtôn, *w. v.* (12, n. 1) *to break to fragments, crush, bruise.*
krusts, *m.* (101, n. 1), *gnashing of teeth.*
ana-kumbjan, *w. v.* (54, n. 1), *to lie down, recline (at table), sit down (Lat. accumbere).*
kumei, *χοῦμι (Hebrew), arise!*
kuni, *n.* (93), *kin, race, tribe.*
kunnan, *pret.-pr. v.* (199), *to know.* — *Compounds* (199, n. 1) (a) fra-kunnan, *to despise.* (b) ga-kunnan, *to subject one's self.*
kunnan, *w. v.* (199, n. 1) (*only in compounds*), (a) ana-kunnan, *to read.* (b) at-kunnan, *to award, give.* (c) ga-kunnan, *to become acquainted with, gain knowledge of, know, consider.* (d) uf-kunnan (*pret.* -kunþa 199, n. 1), *to know, recognize, learn.*
kunþi, *n., intelligence, knowledge.*
kunþs, *part. pret., known. Subst. m., acquaintance.*
kustus, *m., proof, test* (*from* kiusan).
Kyreinaius, *pr. n., Κυρήνιος.*

Qairnus (105), *mill* (*in* asilu-qairnus).
qaírrus, *adj.* (131), *gentle.*
Qartus, *pr. n.* (59).
qêns (qeins 7, n. 2), *f.* (103), *wife* (*comp. E.* queen).
qiman, *st. v.* (175, n. 1), *to come, arrive.* — *Compounds* (a) ana-qiman, *w. acc., to approach.* (b) fra-qiman, *w. dat., to expend, spend.* (c) ga-qiman, *to come together.* gaq. sik, *to assemble.* (d) us-qiman, *w. dat., to kill.*
qinô, *f.* (112), *woman.*
-qiss, (76, n. 1), *speech* (*only in compounds*).
qistjan, *w. v., to spoil, destroy.* — *Compounds* (a) fra-qist-jan, *th. s.* (b) us-qistjan *w. dat. or acc. to ruin, kill.*
fra-qistnan, *w. v., to be ruined, to perish.*
qiþan, *st. v.* (176, n. 1), *to say, speak, mean, name.* — *Compound* us-qiþan, *to speak out, blaze abroad.*
qiþus, *m., womb.*
ga-qiujan, *w. v.* (42; 187), *to quicken.*
ga-qiunan (42, n. 3), *to be quickened, become alive.*
qius (124, n. 3), *alive.*
qums, *m.* (101, n. 1), *arrival.*
Laggei, *f.* (113), *length.*
laggs, *adj., long* (*only used with reference to time*).
lagjan, *w. v.* (187), *to lay* (*down*), *give.* — *Compound* ga-lagjan, *to lay* (*down*) (*cf.* ligan).
laian *red. v.* (22; 182), *to revile.*
laigaiôn, *λεγεών, legion.*
laikan, *red. v.* (179), *to leap.*
laíktjô, *f.* (57), *lesson* (*Lat. lectio*).
lais, *pret.-pr. v.* (30; 179), *I know.*
laisareis, *m.* (92), *teacher, master.*
laiseins, *f.* (103, n. 1), *a teaching, doctrine.*
laisjan, *w. v.* (30; 107), *to teach.*
laistjan, *w. v., to follow, follow after.*
Laiwweis, *pr. n. Λευΐς.*
lamb, *n., lamb.*
land, *n., land, region, country.* þata bisunjanê, *environs.* — *gen.* landis, *adv.* (215), *overland.*
lasiws, *adj.* (42, n. 1), *weak.*
laþôn, *w. v., to invite, call.*
laþôns, (103, n. 1), *invitation, consolation, redemption.*
laubjan, *w. v.* (31), *only in compounds,* (a) ga-laubjan, *to believe.* (b) us-laubjan, *to permit, suffer.*
laufs, *m.* (56, n. 1; 91) *foliage, leaves.*
laugnjan, *w. v.* (31), *to deny.*
lauhmuni, *f.* (14, n. 3), *lightning.*
Lauidja, *pr. n.* (26, n. 1).
laun, *n., pay, wages, reward.*
laus, *adj.* (78, n. 2) *without* (*cf. E. -less*).
laus-handus, *adj.* (131, n. 1), *empty-handed.*
lausjan, *w. v., to loosen, redeem.* — *Compound* ga-lausjan, *th. s.*
bi-leiban, *st. v.* (56, n. 1; 177, n. 1), *to remain.*
leihts, *adj., light; — subst., m.,* leihts (?), *levity.*
leihvan, *st. v.* (172), *to lend.* leihvan sis, *to borrow.*
leik, *n., body, flesh.*
leikan, *w. v., to please.* — *Compound* ga-leikan, *to please.* waila galeika, *I am well pleased.*
leikeins, *adj., bodily, of flesh, fleshly.*
ga-leikôn, *w. v., to liken, to be like.* — *Compound* in-ga-leikon, *to change into the image or like-*

ness of II. Cor. III. 18. (galeiks, *adj., like*).
leitils, *adj.* (138), *little.*
leiþan, *st. v.* (172, n. 1), *to go; only in compounds* (a) af-leiþan, *to go away.* (b) bi-leiþan, *to leave, leave behind.* (c) ga-leiþan, *to go, come.* (d) us-leiþan, *to go away, go out, pass away.*
leiþus, *m. fruit-wine.*
lêkeis, *m., physician* (*cf. E. leech*).
lêtan (leitan 7, n. 2) *red. v.* (181), *to let, permit, leave, leave behind* — *Compounds* (a) af-lêtan, *to let off, send away; to leave, depart; to forgive; to let one have.* (b) fra-lêtan, *to let go, dismiss; to remit, forgive; to let go, allow; to let down.*
and-lêtnan, *w. v., to be released, dismissed.*
lêw, *n.* (94, n. 1), *opportunity, occasion.*
lèwjan, *w. v., to betray.* — *Compound* ga-lêwjan, *th. s.*
libains, *f.* (103, n. 1), *life.*
liban, *w. v.* (193), *to live.*
af-lifnan, *w. v., to be left remaining.*
ligan, *st. v.* (176 n. 1), *to lie.*
ligrs, *m.* (a), *couch, bed.*
af-linnan, *st. v.* (174, n. 1), *to depart.*
lisan, *st. v.* (176, n. 1), *to gather, collect* (*cf. E. to lease = to glean*). — *Compound* galisan, *to gather together.* gal. sik, *to assemble.*
lists, *f.* (30; 103), *wile.*
liþus, *m.* (105), *limb.*
liufs, *gen.* liubis, *adj.* (31; 56, n. 1; 124, n. 2), *dear, beloved.*
liudan, *st. v.* (173, n. 1), *to grow.*
liugan, *st. v.* (31; 173, n. 1) *to lie.*
liugan, *w. v.* (192, n. 1; 193), *to marry.*
liugn, *n.* (31), *lie.*
liugnja, *a liar.*
liuhadei, *f., and* liuhadeins, *f.* (113, n. 2), *light, illumination.*
liuhadeins, *adj., lightening, bright.*
liuhaþ, *g.* liuhadis *n.* (94), *light.*
liuhtjan, *w. v., to lighten, shine.*
fra-liusan, *st. v.* (173, n. 1), *to lose.*
liuta, *m., hypocrite.*
lôfa, *m., the palm of the hand.*
lubains, *f.* (31), *hope.*
lubja-leisei, *f.* (30), *witchcraft.*
lubô, *f.* (31), *love* (*in* brôþra-lubô).
ludja, *f., face.*
luftus, *m.* (105), *air.*
lûkan, *st. v.* (15; 173, n. 2), *to lock; only in compounds* (a) ga-lûkan, *to shut, shut up.* (b) us-lûkan, *to unlock, open.*
lukarn, *n., light.*
lukarna-staþa, *m., candlestick.*
fra-lusnan, *w. v.* (194), *to be lost, perish.*
lustôn, *w. v., to desire.*
lustus, *m.* (105), *lust, desire.*

Magan, *pret.-pr. v.* (201), *to be able; can.*
magaþei, *f.* (113), *virginity.*
magaþs, *f.* (103), *maid, virgin.*
magula, *m.* (108), *little boy, boy.*
magus, *m.* (105), *boy.*
mahteigs, *adj.* (124), *mighty.*
mahts, *f.* (66, n. 1), *might, strength.*
maidjan, *w. v., to deform, corrupt, falsify.*
maihstus, *m., dung.*
mais, *adv.* (*belonging to* maiza (212)), *more, rather.* hvan mais, hvaiwa mais, *how much more;* mais, *w. d., more than.*
maitan, *red. v.* (179), *to cut.* — *Compounds* (a) af-maitan, *to cut off.* (b) bi-maitan, *to circumcise.*
maiþms, *m.* (91, n. 1), *a present.*
maiza, *compar., greater; superl.* maists, *the greatest* (138). *Adv.* maist (212, n. 3).
Makaídonja, Makidonja, *pr. n.,* (11. n. 1), *Μακεδονία.*
malan, *st. v.* (177, n. 1), *to grind.*
malô, *f., moth.*
mammôna, *m., μαμμωνᾶς, riches.*
managduþs, *f.* (103), *abundance.*
managei, *f.* (111), *multitude.*
managnan, *w. v., to increase; abound.*
managS, *adj.* (124), *much, many.*
mana-maúrþrja, *m.* (108), *murderer.*
mana-sêþs, *g.* -sêdis, *f.* (103), *mankind, world* (-sêþs, *seed, belonging to* saian).
manna, *m.* (117), *man.* ni manna, *nobody.*
manna-hun, *pron.* (163), *with* ni, *no one.*
manwjan, *w. v., to prepare.* — *Compound* ga-manwjan, *th. s.*
manwus, *adj.* (131), *ready.* — *Adv.* manwuba (210).

marei, *f.* (113), *sea.*
Maria, Marja, *pr. n., Μαρία.*
marikreitus, *m.* (119), *pearl.*
marka, *f., boundary* (*cf. E. mark*).
Markus, *pr. n., Μαρκος.*
martyr, (39), *martyr.*
marzjan, *w. v., to offend.* — *Compound* ga-marzjan, *th. s.*
matjan, *w. v., to eat.*
mats, *m.* (101), *food* (*cf. E. meat*).
Matþaius, *pr. n. Ματθαίος.*
maþl, *n.* (94,n.2), *market.*
maudjan, *w. v., to remind.* — *Compound* ga-maudjan, *th. s.*
maúrgins, *m.* (91,n.1; 214), *morning.*
maúrnan, *w. v., to mourn, to be anxious.*
maúrþr, *n.* (94), *murder.*
maúrþrjan, *w. v., to murder, kill.*
mawi, *f.* (42; 94), *girl.*
mawilô, *f., damsel* Mk. V. 41.
mêgs, *m.* (91 n.1), *son-in-law.*
meins, *poss. pron.* (151), *my, mine.*
mêl, *n., time, hour.*
mêla, *a measure, bushel.*
mêljan, *w. v.* (187), *to write, write down.* — *Compounds* (a) ga-mêljan, *th. s.* (b) ana-mêljan, *to enroll.*
mêna, *m.* (108), *moon.*
mênôþs, *m.* (117), *month.*
mêriþa, *f. rumor, fame.*
mêrjan, *w. v., to announce, preach. Partic.* mêrjands, *m.* (115). — *Compounds* (a) waila-mêrjan, *to bring glad tidings.* (b) waja-mêrjan (21,n.2), *to blaspheme.*
mês, *n.* (8), *table.*
midjis, *adj.* (122,n.1; 125), *middle.*
midjun-gards, *m.* (i), *world, earth* (*literally middle-world*).
*miduma (*or* midums?), *f., midst.*
midumônds, *part. m.* (115), *mediator.*
mikilduþs, *f.* (113), *greatness.*
mikilei, *f.* (113), *greatness.*
mikiljan, *w. v.* (185), *to praise, glorify.*
mikilnan, *w. v.* (194), *to be magnified.*
mikils, *adj.* (138), *great, strong* (*cf. E. much, mickle*).
mildiþa, *f.* (97), *mildness.*
milhma, *m.* (108), *cloud.*
miliþ, *n. honey.*
miluks, *f.* (116), *milk.*
*mims, mimz, *n.* (78,n.1), *flesh, meat.*
minniza *compar.*; minists, *superl.* (*cf.* leitils (138)).
mins, *adv.* (78,n.1; 212,n.1), *less.*
*missa-dêþs (missadêds), *f., misdeed, sin* (*comp.* dêþs).
missa-leiks, *adj., various.*
missô, *adv.* (211,n.1), *one another, reciprocally; always with pers. pron.,* izwis, uns missô (*you, us*) *one another.*
mitan, *st. v.* (176), *to mete, measure.* — *Compound* us-mitan, *to dwell permanently, behave.*
mitaþs, *f.* (103,n.1), *measure.*
mitôn, *w. v.* (190), *to think, consider, think over.*
mitôns, *f.* (103,n.1), *consideration, thought.*
miþ (mid 74,n.1) (1) *prp. w. d.* (217), *with, together with.* (2) *adv., th. s.* (*used in connection with verbs*).
miþ-þan-ei, *conj.* (218), *when, while.*
miþ-wissei, *f.* (30), *conscience.*
mizdô, *f., reward.*
môdags, *adj.* (124), *angry, moody.*
*af-môjan, *w. v.* (26; 187), *to weary.*
Môses, *g.* Môsezis, *pr. n., Μωσῆς.*
môta, *custom.*
ga-môtan, *pret.-pr. v.* (202), *to find room.*
môtareis, *m., toll-gatherer, publican.*
ga-môtjan, *w. v., to meet.*
môþs, *g.* môdis, *m.* (74,n.2; 91,n.2), *courage, anger.*
mûka-môdei, *f.* (15), *meekness.*
faúr-mûljan, *w. v.* (15), *to bind up one's mouth, muzzle.*
munan, *pret.-pr. v.* (200), *to think.* — *Compound* ga-munan, *to remember, be mindful* (200,n.1).
munan, *w. v.* (200,n.1), *to remember, intend.*
muns, *m.* (101), *thought, purpose, device* II. Cor. II. 11.

Naen, *pr. n.* (6).
ga-nah, bi-nah (201), *see* naúhan.
nahta-mats, *m.* (i), *supper.*
nahts, *f.* (116), *night.*
naiteins, *f.* (103,n.1), *blasphemy* (ga-naitjan, *w. v., to abuse*).
naqaþs, *g.* naqadis, *adj., naked, bare.*
namnjan, *w. v.* (187), *to name.*
namô, *n.* (110,n.1), *name.*
naseins, *f.* (103,n.1), *rescue, salvation.*
nasjan, *w. v.* (185), *to save,* nasjands, *m.* (115), *the Savior.* —

ga-nasjan, *to make sound, to heal, save.*
nati, *n.* (95), *net.*
Naþan, *pr. n.* (70).
Naúbaimbair, (54n.1), *November.*
naudi-bandi, *f., fetter.*
Naúêl *pr. n.* (26,n.1).
naúh, *adv., yet;* ni naúh, *not yet.*
ga-naúhan, *pret.-pr. v.* (201), *to suffice, to be enough.*
naúh-þanuh, *adv., still, yet.*
naus, *m.* (101,n.3), *a dead man.*
nauþjan, *w. v., to force, compel.* — *Compound* ana-nauþjan, *th. s.*
nauþs, *f.* (103), *need.*
Nazaraiþ, *pr. n., Ναζαρέτ.*
Nazôrênus, *pr. n., Ναζωρηνός, vocative* Nazôrênai Mk. 1, 24.
nê, *adv.* (216), *no, nay.*
nêhw, *adv.* (64), *near.*
nêhwa, *adv., prep.* (217), *near.*
nêhwis, *compar. adv.* (212), *nearer.*
nêhwjan *and compound* at-nêhwjan, *w. v.* (*with or without* sik), *to draw near, approach.*
nêhwundja, *m., neighbor.*
nei, *interrog. particle, not?*
ni *neg. particle* (216), *not, nor.*
niba *and* nibai (10,n.2), *conj.* (218), *except, if not, unless.* nibai hwan, *lest at any time* Mk. IV. 12.
nidwa, *f., rust.*
nih (20,n.1 *and* 62,n.3) *conj.* (218), *and not, nor; not;* nih — nih, nih — ni, ni — nih, *neither — nor.*
Nikaúdêmus, *pr. n.* (23a.1).
niman, *st. v.* (170; 175), *to take, accept, receive. Compounds* (a) af-niman, *to take off, to take away (from).* (b) and-niman, *to accept, receive.* (c) ga-niman, *to take with one, to conceive* Lu. II. 21, *to receive.* (d) us-niman, *to take out, take away.*
ga-nisan, *st. v.* (176,n.1), *to be rescued, saved; to become whole, recover.*
niþan, *st. v.* (176,n.1), *to help.*
niþjis, *m.* (92), *cousin.*
niþjô, *f.* (112), *cousin.*
ni-u, *interrog. particle* (216), *not? is it not so?*
ana-niujan, *w. v.* (187), *to renew.*
niujis, *adj.* (126), *new, young.*
niu-klahei, *f., pusillanimity* (niuklahs, *adj., childish, under age*).
niun, *num.* (141) *nine.*
niunda, *ord. numb.* (146), *the ninth.*
niuntêhund, *num.* (143) *ninety.*
niutan, *st. v.* (173,n.1), *to enjoy.*
ga-nôhjan, *w. v., satisfy, content.*
nôta, *m., hinder part of a ship, stern.*
nu, *adv. and conj.* (214,n.1; 218), *now, at present, therefore, henceforth.* — *Subst.* fram himma nu, *from henceforth.*
nuh, *adv.* (216; 218), *then, thus.*
-numja, *m.* (33), *taker* (*in* arbinumja).
nunu, *conj.* (218), *therefore.*
nuta, *m., catcher, fisher.*

Ô, *interjection* (219), *o! oh! ah!*
ôgan, *pret.-pr. v.* (35; 202), *to fear, be afraid of; also* ôgan sis.
ôgjan, *w. v.* (35), *to frighten.*
ôsanna, *foreign w.* (61).

Paida, *f.* (51), *coat.*
paintêkustê (13,n.1), *Pentecost.*
Paítrus, *pr. n. Πέτρος.*
paraskaiwê (39), *day of preparation.*
paska, *πάσχα, the feast of the passover.*
Paúntius, *pr. n.* (24,n.5).
paúrpura paúrpaúra (24, n. 2. 5), *purple.*
Pawlus, *pr. n., Παῦλος.*
peika-bagms, *m.* (51), *palm-tree.*
Peilâtus, *pr. n.* (5a).
Phaeba, *pr. n.* (52).
pistikeins, *adj.* (51), *genuine.*
plapja, *f.* (97,n.1), *street* (*Lat. platea*).
plats, *m.* (a *or* i?), *patch.*
plinsjan, *w. v.* (51), *to dance.*
ana-praggan, *red. v.* (51), *to harass.*
praitôriaún (120,n.2), *Pretorium.*
praúfêteis, *f., προφῆτις.*
praúfêtus *or* praufêtês, *m., προφήτης.*
puggs, *m.*? (51), *purse.*
pund, *n.* (51), *pound.*

Q, *see the letter following* K.

Radagaisus, *pr. n.* (20,n.1).
raginôn, *w. v., to be counselor, governor* (ragin, *n., advice; rageneis, m., counselor*).
rahnjan, *w. v., to reckon, compute, impute.*

raíhtis, *adv.* (218). *then, perhaps, indeed.*
raíhts, *adj., right, straight.*
ur-raisjan, *w. v.* (188), *to cause to rise, to raise up.*
ur-rannjan, *w. v.* (32), *to make to rise.*
raka, ῥακά (*Hebrew, good-for-nothing fellow*).
uf-rakjan, *w. v., to stretch out.*
rasta, *f., mile.*
ga-raþjan, *st. v.* (177, n. 2), *to number.*
raþjô, *f.* (112), *number, account.*
bi-raubôn, *w. v., to rob, despoil.*
raupjan, *w. v., to pluk.*
*rauþs, *adj.* (74n.2), *red.*
Reccarêd, *pr. n.* (6, n.2).
-rêdan, *red. v.* (181), *to counsel.* (*only in compounds*).
reiki, *n.* (95), *power, authority.*
reikinôn, *w. v.* (190), *to govern, rule.*
reiks, *m.* (117), *ruler.*
reiks, *adj., mighty, honorable.*
reiran, *w. v., to tremble.*
ur-reisan, *st. v.* (172, n.1), *to arise.*
rignjan, *w. v., to rain* (*rign, n., rain*).
rikan, *st. v.* (176, n. 1), *to heap.*
riqis, riqiz (78, n.1), *n.* (94), *darkness.*
riqizeins, *adj., dark, gloomy.*
rinnan, *st. v.* (174, n. 1), *to run, race.* — *Compounds* (a) ga-rinnan, *to run together, come together.* (b) ur-rinnan, *to go out, come out, come forth, spring up.*
rinnô, *f.* (32), *brook.*
*riureis (*or* riurs *according to* § 130?), *adj. transitory.*
rôdjan, *w. v., to speak.*
Rûma, Rûmôneis, *pr. ns.* (15, n.2).
ur-rûmnan, *w. v.* (78, n. 4), *to spread out, be enlarged.*
rûms, *m.?* (15), *room, space.*
rûna, *f.* (15), *mystery.*
runs, *m.* (32; 49; 101, n. 1. 2), *a running, course, issue.*

Sa, *pron.* (153), *this, the, he.*
sabbatô, *indeclinable subst., or* sabbatus, *m.* (120, n. 1), σάββατον.
sa-ei, *pron.* (157), *that, who.*
saggws, *m.* (101), *song, singing.*
sa-h, *pron.* (154), *this, that, he.*
sa-hwaz-uh, *pron.* (164, n. 1).
sai, *interj.* (219; 204, n.2) *see! behold!*
saian (saijan 22, n. 1), *red. v.* (22; 182), *to sow.* — *Compound* in-saian, *to sow in.*
saíhs, *num.* (141), *six.*
saihsta, *ord. numb.* (146), *the sixth.*
saihwan, *st. v.* (34, n. 1; 176, n. 1), *to see, look at, look into, look on.* — *Compounds* (a) at-saihwan, *to look on, regard, take heed to* (b) bi-saihwan, *to view, look at, look round about.* (c) ga-saihwan, *to see, behold.* (d) in-saihwan, *to look at with attention.* (e) þairh-saihwan, *to look through, look into.* (f) us-saihwan, *to look up; to look round about for.*
in-sailjan, *w. v., in the phrase* insailjan þata badi, Mk. II, 4, *to let down the b. with cords.*
sáir, *n.* (20, n.2; 94), *pain, sorrow.*
saiwala, *f.* (97), *soul.*
saiws *m.* (101, n. 1), *sea, lake.*
sakan, *st. v.* (177, n. 1), *to dispute.* — *Compounds* (a) and-sakan, *to speak against.* (b) ga-sakan, *to threaten, forbid.*
sakjô, *f.* (35), *strife.*
sakkus, *m.* (58, n. 1), *sack.*
salbôn, *w. v.* (189), *to anoint* (*salve*).
salbôns, *f.* (103, n. 1), *ointment, salve.*
saltan, *red. v.* (179, n. 1), *to salt.*
sama, *pron.* (132, n.3; 156), *the same.*
sama-lauþs, *adj.* (74, n. 1) *of equal size or quantity, as much.*
sama-leikô, *adv., equally, likewise.*
samaþ, *adv.* (213, n. 2), *together.*
sandjan, *w. v.* (74, n.3; 187), *to send.* — *Compounds* (a) ga-sandjan, *to accompany.* (b) in-sandjan, *to send in, send.* (c) us-sandjan, *to send out, away.*
Satana *and* Satanas, *m.* σατανᾶς.
satjan, *w. v.* (187), *to set, put.* — *Compounds* (a) af-satjan, *to dismiss, divorce* Mt. V. 32. (b) at-satjan, *to present.* (c) ga-satjan, *to set, place; to give* (*a name*). (d) faúra-gasatjan, *to place before, present.*
saþs, *g.* sadis, *adj., enough, full.*
saúhts, (58, n.2), *sickness.*
saúil (26; 94), *n., sun.*
Saúlaúmôn, *pr. n.,* Σολομών.

bi-sauljan, *w. v.* (24, n. 1), *to sully, defile.*
bi-saulnan, *w. v.* (24, n. 1) *to defile one's self.*
Saúr, *pr. n., m.* (i), Σύος (24, n. 5).
saúrga, *f., care* (*sorrow*).
saúrgan, *w. v., to care, be anxious about.*
sauþs, *m.* (101), *sacrifice.*
Seidôna, *pr. n.,* Σιδών.
Seimôn (*acc.* Seimôna) *and* Seimônus, *pr. n.,* Σίμων.
seina, *gen. refl. pron.* (150).
seins, *pron.* (151), *his, their.*
seiþus, *adj.* (131), *late.*
sêls, *adj.* (130), *kind.*
sibja, *f.* (97, n. 1), *relationship.*
ga-sibjôn, *w. v., to be reconciled to.*
sibun, *num.* (141), *seven.*
sibun-têhund, *num.* (143), *seventy.*
sidôn, *w. v.* (190), *to practice.*
sidus, *m., custom.*
siggwan, *st. v.* (68; 174, n. 1), *to sing, read, read aloud.* — *Compound* us-siggwan, *to read, read aloud.*
sigis, *n., victory.*
Sigis-mêres, *pr. n.* (6, n. 2).
sigqan (siggqan), *st. v.* (174, n. 1) *to sink.* — *Compound* ga-siggqan, *to sink, sink under, to be absorbed, swallowed up in.*
sigljô, *n.* (110), *seal.*
sihu, *n.* (20, n. 1; 106), *victory.*
sigljan, *w. v., to seal.*
ana-silan, *w. v.* (193), *to be silent.*
silba, *pron.* (132, n. 3; 156), *self.*
Silbânus, *pr. n.* (5, a; 54, n. 1), Σιλουανός.
silda-leikjan, *w. v., to wonder.*
silubr, *n.* (94), *silver.*
simlê, *adv.* (214, n. 1), *once.*
sinaps, *m.* (?), *mustard.*
sineigs, *adj.* (10, n. 5; 138), *old.*
sinteins, *adj., daily.* sinteinô, *adv., always, ever.* seiteina (17, n. 2).
sipôneis, *m.* (92), *pupil, disciple.*
sipônjan, *w. v.* (187; 188), *to be a pupil.*
sitan, *st. v.* (176, n. 1), *to sit.* — *Compounds* (a) bi-sitan, *to sit about.* bisitands (115), *m., one who dwells near, a neighbor.* (b) ga-sitan, *to sit down.*
siujan, *w. v.* (187), *to sew.*
siukan, *st. v.* (173 n. 1), *to be sick.*
siuks, *adj.* (124), *sick.*
siuns, *f.* (103), *seeing, sight, vision, appearance.*
skaban, *st. v.* (177, n. 1), *to shave.*
skadus, *m., shade, shadow.*
-skadweins, *f.* (14, n. 1), *shading* (*in* ga-skadweins).
ufar-skadwjan, *w. v.* (14, n. 1), *to overshadow.*
skaidan, *red. v.* (179), *to separate.*
ga-skaidnan, *w. v.* (194), *to be separated, divorced.*
skalkinôn, *w. v., to serve.*
skalks, *m.* (91), *servant.*
skaman sik, *w. v., to be ashamed* (*of*).
ga-skapjan, *st. v.* (177, n. 2), *to create, make* (*shape*).
skattja, *m.* (80), *money-changer.*
skatts, *m.* (69, n. 1), *money.*
skaþjan, *st. v.* (177, n. 2), *to do harm, scath.*
skauda-raips, *m.* (?), *a leathern strap, latchet.*
skauns, *adj.* (130, n. 2), *beautiful.*
us-skawjan, *w. v.* (42, n. 2), *to* (*re*)*awake.*
skeinan, *st. v.* (172, n. 1), *to shine, to be brilliant* — *Compound* biskeinan, *to shine round about.*
skeireins, *f., explanation.*
ga-skeirjan, *w. v., to explain.*
skeirs, *adj.* (78 n. 2), *clear.*
skêwjan, *w. v., to go.*
skip, *n., ship.*
af-skiuban, *st. v.* (56, n. 1; 173, n. 1), *to shove away.*
skôhs, *m.* (a ?), *shoe.*
dis-skreitan, *st. v.* (172, n. 1), *to tear to pieces* (*shreds*).
dis-skritnan, *w. v.* (194), *to be torn to shreds.*
skuggwa, *m.* (68), *mirror.*
skula, *m. adj., guilty, liable to penalty; subst.* (108), *debtor.*
skulan, *pret.-pr. v.* (200), *to owe, to be obliged to;* skuld ist, *it is lawful, suitable, permitted*; skuld wisan, *to be obliged.*
skûra, *f.* (15), *shower.*
slahan, *st. v.* (177, n. 1), *to strike, beat* (*cf. E. to slay*).
slahs, *m.* (i), *stroke, plague.*
af-slauþjan, *w. v., to despair.*
af-slauþnan, *w. v., to be amazed.*

slawan, *w. v., to be silent.* — *Compound* ga-slawan, *th. s.*
slêpan, *red. v.* (179), *to sleep.*
slêps, *m.* (91.n.2), *sleep.*
fra-slindan, *st. v.* (174,n.1), *to swallow up.*
sliupan, *st. v.* (173,n.1), *to slip.*
smakka, *m.* (58,n.1), *fig.*
smals, *adj., small, little.*
ga-smeitan, *st. v.* (172,n.1), *to besmear.*
snaga, *m., garment, cloak.*
snaiws, *m.* (91,n.1), *snow.*
sneiþan, *st. v.* (172,n.1), *to cut.* (*cf. E. to snathe*).
sniumjan, *w. v., to hasten.*
sniumundôs, *adv.* (212,a.2), *with more haste.*
sniwan, *st. v.* (176n.2), *to hasten.*
snutrs, *adj., wise.*
sôkjan, *w. v.* (35; 186), *to seek, desire; to inquire into, dispute.*
sôkns, *f.* (35; 103), *research, question.*
spaikulâtur (5a; 24,n.2), *spy.*
sparwa, *m., sparrow.*
spaúrds, *f.* (116), *race-course.*
spêdumists, *sup.* (139,n.1), *the last.*
speiwan, *st. v.* (172,n.1), *to spit.* (*cf. E. to spew*).
spilda, *f., tablet.*
spillôn, *w. v., to narrate, tell* (spill, *n., tale*) (*cf. E. spell*).
spinnan, *st. v.* (174,n.1), *to spin.*
sprautô, *adv.* (211,n.1), *quickly.*
staſs, *m.* (56,n.1), *element.*
staiga, *f., path, way.*
stainahs, *adj., stony.*
staineins, *adj., of stone, stony.*
stains, *m.* (91), *stone, rock.* — *As pr. n.* = *Peter* Skeir. 49.
gtaírnô, *f., star.*
sa-staldan, *red. v.* (179), *to possess.*
standan, *st. v.* (177,n.3), *to stand.* — *Compounds* (a) af-standan, *to renounce, fall away.* (b) and-standan *w. d., to withstand, oppose.* (c) at-standan, *to stand by, come near, approach.* (d) ga-standan, *to stand, stand firm, stay; to be restored* Mk. III, 5. (e) twis-standan (twistandan, *comp.* § 78,n.5) *w. d., to depart from one, bid farewell to.* (f) us-standan, *to stand up, rise, arise.*
staþs, *g.* stadis, *m.* (101), *stead, place, country.* jainis stadis (*comp.* § 215) *on the other side, across.*
staþs, *g.* staþis, *m.* (i?), *shore, coast.*
staua, *f.* (26), *judgment, law-suit, damnation.*
staua, *m.* (26; 108), *judge.*
staua-stôls, *m.* (a), *judgment-seat.*
and-staúrran, *w. v., to threaten.*
stautan, *red. v.* (179,n.1), *to thrust, strike.*
steigan, *st. v.* (174,n.1), *to mount.* — *Compounds* (a) ufar-steigan *to mount up, grow up* Mk. IV. 7. (b) us-steigan (usteigan 78,n.5), *to mount up, ascend.*
stibna, *f.* (97), *voice.*
us-stiggan, *st. v.* (174,n.1), *to pluck out* (*cf. E. to sting*).
stigqan, *st. v.* (174,n.1), *to thrust.*
stilan, *st. v.* (175,n.1), *to steal.*
stiwiti, *n., patience.*
stiur, *m.* (78,n.2; 91,n.4), *steer.*
stôdjan, *w. v., only in compounds* (a) ana-stôdjan, *to begin.* (b) du-stôdjan, *th. s.*
stôjan, *w. v.* (26; 186), *to judge.* — *Compound* ga-stôjan, *to judge, determine.*
stôls, *m.* (a), *stool.*
straujan, *w. v.* (42; 187), *to strew.*
striks, *m.* (a?), *stroke, tittle.*
stubjus, *m.* (105), *dust.*
ga-suljan, *w. v., to found.*
suman, *adv.* (214,n.1), *once.*
sums, *pron.* (162), *some, some one; one, plur, some.* bi sumata *in part.*
sundrô, *adv., asunder, separately, alone.*
sunja, *f.* (97,n.1; 215), *truth.*
sunjaba, *adv.* (210), *truly.*
sunjôn, *w. v.* (190), *to justify.*
sunna, *m., and* sunnô, *f., sun.*
suns, *adv., soon, suddenly, immediately.*
suns-aiw, *adv., immediately.*
suns-ei, *conj., as soon as.*
sunus, *m.* (104), *son.*
sûts, *adj.* (15n.1; 130), *sweet.*
swa, *adv., so.*
swa-ei, *conj.* (218), *so that; therefore.*
af-swaggwjan, *w. v., to make despondent.*
bi-swaírban, *st. v.* (174,n.1), *to wipe.*
swaíhra, *m.* (108), *father-in-law.*

swaihrô *f.* (112), *mother-in- law.*
swa-lauþs, *adj.* (161), *so great, so much.*
swa-leiks, *adj.* (161), *of such a kind or quality, such.*
swamms, *m., sponge.*
swaran, *st. v.* (177,n.1), *to swear.* — *Compounds* (a) bi-swaran, *to adjure.* (b) ufar-swaran, *to forswear.*
swarê, *adv., without a cause, in vain.*
swartis (*A*) *or* swartizl (*B*) *n.* (?), *ink.*
swarts, *adj., black* (*cf. E. swart*).
swa-swê, *adv., so as, just as, as; — conj.* (218), *so that* (*also w. infinitive*).
swê, *adv. and conj.* (218), *as, just as: when; so that; about* (*with numerals.*
swêgnjan, *w. v., to rejoice.*
sweiban, *st. v.* (56,n.1; 172,n.1), *to cease.*
swein, *n., swine, pig.*
swêrs, *adj.* (78,n.2), *honored.*
swês, *adj.* (124,n.1), *own.*
swê-þáuh, *adv.* (218), *yet, however, though.*
ga-swikunþjan, *w. v., to make known, manifest.*
swi-kunþs, *adj., manifest, known.*
swiltan, *st. v.* (174,n.1), *to die.* — *Compound* ga-swiltan, *th. s.*
swinþnan, *w. v., to become strong.*
swinþs, *adj.* (114), *strong, whole* Mk. II. 17, *powerful, mighty.*
swistar, *f.* (114), *sister.*
swôgatjan, *w. v., to sigh.*
swumfsl, *n.* (80), *pond, pool.*
Symaiôn, *pr. n.* (39), Συμεών.
synagôga-faþs, *g.* -fadis, *m.* (i) *the ruler of a synagogue.*
synagôgê, *f.* (39), συναγωγή.
Syria, *pr. n.*, Συρία.

Tagl, *n., hair.*
tagr, *n., tear.*
tahjan, *w. v., to tear.*
taihswa, *w. adj., right;* taihswô, *f., the right hand.*
taihun, *num.* (141), *ten.*
taihunda, *ord. numb.* (146), *the tenth.*
taihun-têhund *and* -taihund, *num.* (143; *comp.* 148), *a hundred.*
taiknjan, *w. v.* (188), *to betoken, show.* *Compound* us-taiknjan, *to, distinguish, appoint; to show, approve;* ust. sik du, *to commend one's self to.*
taikns, *f.* (103), *token, sign.*
tainjô, *f.* (112), *basket.*
tains, *m.* (91), *twig.*
taíran, *st. v.* (175,n.1); *only in compounds.* (a) dis-taíran, *to tear asunder, tear to pieces, burst.* (b) ga-taíran, *to break, destroy, cease.*
talciþa ταλιθά (*a Chaldean word* = *damsel*).
talzjan, *w. v., to teach, instruct; partic.* talzjands, *m.* (115), *teacher, master.*
ga-tamjan, *w. v.* (33; 187), *to tame.*
taui, *n.* (26; 95), *deed.*
taujan, *w. v.* (187), *to do, make, act, cause.* — *Compound* ga-taujan, *th. s.*
ga-taúrnan, *w. v., to be torn, become void;* ga-taúrnands, *transitory, void.*
ga-teihan, *st. v.* (172n.1), *to tell, announce.*
Teimaúþaíus, *pr. n.* Τιμόθεος.
Teitus, *pr. n.* Τίτος.
têkan, *red. v.* (181), *to touch.* — *Compound* at-têkan, *th. s.*
Theodemir, Theodomirus, *pr. n;* (6,n.2; 70,n.1).
Theodoricus, *pr. n.* (18,n.1; 70,n.1).
Theudes, *pr. n.* (18,n.1).
Theudicodo, *pr. n.* (18,n.1).
*tigus, *m., decade* (142).
and-tilôn, *w. v., to serve* (gatils, *adj., convenient, fit,* til, *n., aim*).
ga-timan, *st. v.* (175,n.1), *to suit.*
timrja, *n.* (108), *carpenter.*
tiuhan, *st. v.* (173), *to pull, tow, tug.* — *Compounds* (a) at-tiuhan, *to pull towards, bring* (*to a certain place*). (b) us-tiuhan, *to lead out, lead away; te execute, finish.*
-tôjis, *adj.* (126), *doing* (*only in compounds*).
trauains, *f., trust, confidence.*
trauan, *w. v.* (26; 179,n.2; 193), *to trust.* — *Compound* ga-trauan, *to trust, be courageous.*
Trauas, *dat.* Trauadai, *pr. n.*, Τρωάς.
trausti, *n.* (95,n.1), *covenant.*
triggwa, *f.* (97,n.1), *covenant, alliance.*

triggws, *adj.* (68; 124), *true, faithful.*
ana-trimpan, *st. v.* (174, n. 1), *to approach.*
triu, *n.* (94, n. 1), *tree.*
trudan, *st. v.* (175, n. 2), *to tread.*
tuggl, *n., star, luminary.*
tuggô, *f.* (111), *tongue.*
tulgjan, *w. v., to confirm.* — *Compound* ga-tulgjan, *th. s.*
tulgus, *adj.* (131), *steadfast.*
tunþus, *m., tooth.*
twai, *num.* (140), *two.*
twalib-wintrus, *adj.* (131), *twelve years old.*
twalif, *num.* (56 n. 1; 141), *twelve.*
tweifls, *m.* (91 n. 2), *doubt.*
tweihnai, *num.* (147), *two apiece, two at a time.*
twis-standan, *see* standan.
Tykekus, *pr. n.* (6).
Tyra, *pr. n,* Τύρος.

þaddaius, *pr. n.* Θαδδαῖος.
þadei, *adv.* (213, n. 1), *whither.*
þagkjan, *an. v.* (209), *to think, meditate, consider.* þagkjan sis, *to reason.* — *Compound* and-þagkjan sik, *to remember.*
þahan, *w. v.* (193), *to be silent.*
þâhô, *f.* (5b), *clay,* πηλός.
þairh, *prep. w. acc.* (217), *through; by, by means of;* þairh þôei, *wherefore, for which reason* Skeir. 49.
þairkô, *n.* (110), *hole.*
ga-þairsan, *st. v.* (174, n. 1), *to wither.*
þan, (1) *rel.* (*commonly at the beginning of a sentence*), *when, as long as,* (2) *demonstr.* (*following the first closely-connected word*), *then, at that time, thereupon* (214, n. 1); (3) *conj.* (218), *but, however, therefore, for* (*immediately after* uh).
þana-mais, *adv., further, still.*
þana-seiþs (212, n. 1), *adv., further, still;* ni þanaseiþs, *no longer.*
þandê, *conj.* (218), *if, because, till.*
uf-þanjan, *w. v.* (187), *to stretch out.*
þan-nu, *adv.* (218), *indeed, therefore.*
þan-uh, *adv.* (218), *then.*
þar, *adv.* (213, n. 1), *there.*
þar-ei, *adv., where.*
þarihs, *adj.* (20, n. 1), *not yet fulled* (*said of new cloth*).
þar-uh, *adv., there; conj., but* (218).
þat-ainei, *adv., only.*
þat-ei, (1) *neut. rel. pron.* (157). (2) *conj.* (218), *that, because, in order that. It often answers Greek ὅτι, when preceding direct quotations.*
þaþrô *and* þaþrô-h, *adv.* (213, n. 1), *thence; after that, then.*
þau *and* þáu-h (1) *conj., than* (*after comparatives*), *or* (*in double questions*). (2) *adv.* (216), *yet, indeed, perhaps* (*commonly answering Greek ἄν*).
þáuh-jabai, *conj.* (218), *even if.*
þaúrban, *pret.-pr. v.* (199), *to want, need, to stand in need of.*
þaúrfts, *f.* (56, n. 4; 103), *need, necessity.*
þaúrnus, *m.* (105), *thorn.*
þaúrp, *n.* (94, n. 2), *village.*
ga-þaúrsnan, *w. v.* (32), *to wither.*
þaúrstei, *f.* (32; 113), *thirst.*
þaúrsus, *adj.* (32; 131), *dry, withered.*
þê-ei (157, n. 1; 218), *conj., for, because.*
þêi (157, n. 2) (1) *rel.* (= þatei) *after* þatahvah, þishvah, *etc.* (164, n. 1). (2) *conj.* (218), *that, in order that.*
þeihan, *st. v.* (172, n. 1), *to thrive.*
þeihvô, *f., thunder.*
þeins, *pron.* (151), *thine.*
at-þinsan, *st. v.* (174, n. 1), *to draw towards.*
þis-hvazuh, *pron., followed by a rel. prn.* (161, n. 1), *whoever, whosoever.*
þiubjô, *adv.* (211), *secretly* (*like a thief*).
þiufs, þiubs (56, n. 1), *m.* (a), *thief.*
þiuda, *f.* (97), *people; in plur. the Gentiles.* þai þiudô, *those of the Gentiles, the Gentiles.*
þiudan-gardi, *f.* (98), *kingdom.*
þiudans, *m.* (a), *king.*
þiudanôn, *w. v.* (190), *to be king.*
þiudinassus, *m.* (105), *kingdom.*
*þius, *m.* (91, n. 3), *servant.*
þiuþ, *m., good.*
þiuþjan, *w. v.* (187), *to bless.* — *Compound* ga-þiuþjan, *th. s.*
þiwi, *f.* (98, n. 1), *maid-servant.*

ga-þláihan, *red. v.* (179,n.1), *to caress, console.*
þlaqus, *adj.* (131), *soft.*
þliuhan, *to flee.* — *Compound* ga-þliuhan, *th. s.*
þômas, *pr. n.* Θωμᾶς.
þrafstjan, *w. v., to console.* — *Compound* ga-þrafstjan, *th. s.*
þragjan, *w. v., to run.*
þramstei, *f.* (113), *locust.*
þreihan, *st. v.* (172,n.1), *to throng, trouble.*
þreis, *num.* (140), *three.*
þridja, *ord. numb.* (146; 149,n.1), *the third.*
þriskan, *st. v.* (174, n.1), *to thresh.*
us-þriutan, *st. v.* (173,n.1), *to trouble, contemn.*
þruts-fill, *n., leprosy.*
þu, *pron.* (150), *thou.*
þugkjan, *an. v.* (209), *to think; impersonal,* þugkeiþ mis, *it seems to me, methinks, I think, suppose.*
-þûhts, *adj.* (15[b]), *thinking* (*only in compounds*).
þûhtus, *m.* (15[b]), *conscience.*
þulains, *f.* (103,n.1), *suffering, patience.*
þulan, *w. v.* (193), *to tolerate, suffer.* — *Compound* ga-þulan, *th. s.*
þûsundi, *num.* (15; 145), *f., a thousand.*
þwahan, *st. v.* (177, n. 1), *to wash, wash one's self.*
ga-þwastjan, *w. v. to confirm,*
-u, *an enclitic particle denoting a question* (216), *for example,* skuld-u ist, *is it permitted?* abu (af + u) þus silbin þu þata qiþis, *sayest thou this thing of thyself? Prefixed by* ga- (216, n. 1). — *Comp.* niu.
Ubadamirus, *pr. n.* (40,n.1).
Ubadila, *pr. n.* (40, n. 1).
ubilaba, *adv.* (210), *evilly, ill.*
ubils, *adj.* (124; 138), *evil, ill, bad;* — *neut. subst.* þata ubil *and* þata ubilô.
ubil-tôjis, *adj.* (126), *mischievous, (evil-doing).*
uf (56,n.1; 217) *prep. w. d. and acc., under.*
uf-aiþeis, *adj.* (52,n.2), *under an oath.*
ufar, *prep. w. d. and acc.* (217), *over, above, beyond.*
ufarassjan, *w. v., to make to abound, increase.*
ufarassus, *m., overflow, abundance; dat.* ufarassau, *adverb, in abundance, extremely.*
ufarô, *adv.* (211,n.1), *above; prep. w. gen. and dat.* (217), *over, above.*
ufta, *adv.* (214,n.1), *often.*
-uh, *or* -h (*comp.* 24,n.2, *and* 62, n.3), *enclitic particle* (= *Lt.* que, 218), *and, also, but.* — *In composition with pronouns and particles it often adds intensity to the signification, comp.* sah (154); þaþrô-h, þan-h, þar-uh, þan-uh; — *modifying the signif.,* hva-zuh, hvarjizuh (164 *et seq.*).
ûhteigs, ûhtiugs, *adj.* (15; 19), *in good time, sufficiently early;* — *adv.* ûhteigô (15,n.3; 211).
ûhtwô, *f.* (15; 112), *dawn.* áir ûhtwôn *before day.*
ulbandus, *m.*(?), *camel.*
un-agands, *partic.* (35; 202, n. 2) *fearless.*
un-and-huliþs, *p. p.* (*from* and-huljan), *not uncovered, not disclosed.*
un-and-sôks, *adj.* (35), *irrefutable.*
undar, *prp. w. acc.* (217), *under.*
undarô, *adv.* (211,n.1), *below; also used as prep. w. d., under.*
und, *prep.* (217) (1) *w. d. for, instead of.* (2) *w. acc., up to, until.* und þatei (218), *until, till, as long as.* und filu mais, *much more.*
un-fâurs, *adj.* (130), *tattling, talkative.*
un-frôþs, *adj.* (74,n.4), *injudicious, foolish.*
un-ga-hôbains, *f.* (35), *incontinency.*
un-ga-laubjands, *pres. partic.* (*from* ga-laubjan), *unbelieving.*
un-ga-saihvans, *part. pret.* (*from* ga-saihvan) *not seen, invisible.*
un-handu-waúrhts, *adj. not handmade.*
un-hrains, *adj.* (i), *unclean.*
un-hulþô, *f., evil spirit, demon.*
un-karja, *w. adj., careless.*
un-kaúreins, *f.* (103,n.1), *that which is not burdensome.*
*un-lêþs, *adj.* (74,n.2), *poor.*
un-mana-riggws, *adj.* (68), *fierce.*
unsar, *pron.* (124,n.1.4; 151), *our.*
un-sêls, *adj.* (130), *evil, wicked.*

untê, *conj.* (218), *until, as long as; for, because, that.*
un-þiuþ, *n., evil.*
un-wâhs, *adj.* (5 b), *blameless.*
un-weis, *adj., ignorant, unacquainted.*
un-witands, *pres. partic.* (*from* witan) *ignorant.*
ur-rists, *f.* (30), *resurrection.*
ur-runs, *m.* (78, n. 4), *decease.*
us (uz- 78 c., ur- 78, n. 4; *for* s *being dropped, see* § 78, n. 5), *prep. w. d.* (217), *out, out of, forth from, from.*
us-dauþs, *adj.* (74, n. 2), *zealous, diligent.* (*see* daudjan).
us-drusts, *f., a falling away,* (*from* driusan).
us-fairina, *adj.* (132, n. 2), *guiltless, blameless.*
us-filma, *w. adj., frightened, amazed.*
us-grudja, *w. adj.* (132, n. 2), *weary, idle, disheartened.*
us-haista, *w. adj.* (69, n. 2), *needy.*
us-kunþs, *adj., fully known, evident.*
us-liþa, *m., a person affected with palsy.*
us-mêt, *n.* (34), *manner of life* (*conversation*).
us-skaus, *adj.* (124, n. 3), *cautious.*
us-stass, *f.* (103, n. 3), *resurrection.*
us-waúrhts, *adj., just.*
us-waúrpa, *f.* (32), *a thing cast away, an outcast.*
ût, *adv.* (15; 213 n. 2), *out.*
ûta, *adv.* (213, n. 2), *without.*
ûtana *and* ûtaþrô, *adv.* (213, n. 2), *from without, without.*
uz-êta (us-êta? 78, n. 4), *m., manger.*

-Waddjus, *f.* (105), *wall* (*only in compounds, as* baúrgs-waddjus).
wadi, *n., bet, pledge.*
*waggari, *n.*(?), *pillow.*
wahsjan, *st. v.* (177, n. 2), *to grow.*
*wahstus, *m., growth, stature* (*cf. E. to wax*).
*wahtwô (*or* wahtwa?) *f.* (58, n. 2), *watch.*
wai, *interj.* (219), *woe!*
waian, *red. v.* (22; 182), *to blow.*
wai-dêdja, *m.* (21, n. 2), *malefactor.*
wai-fáirlujan, *w. v., to wail.*
waihsta, *m., angle, corner.*
waihts, *f.* (116 *and* n. 1), *thing, something; generally with the negative particle* ni, *as* ni waihts, *nothing;* ni waihtai, ni in waihtai, *not at all* (*no whit*).
waíla (20, 3), *adv., well, rightly.*
waíla-mêrjan, *w. v.. see* mêrjan.
waíla-wizns, *f., well-being, food.*
waír, *m.* (91, n. 4), *man.*
wairpan, *st. v.* (174), *to throw.* — *Compound* us-wairpan *w. dat., or acc., to throw out, cast out.*
wairs, *compar. adv.* (212, n. 1), *worse.*
wairsiza, *compar. adj.* (138), *worse.*
wairþan, *st. v.* (174, a. 1), *to become* (*also as auxiliary verb*), *arise, be born, happen, occur.* — *Compound* fra-wairþan, *see* fra-wardjan.
wairþida, *f., worthiness, ability.*
ga-ga-wairþnan, *w. v., to be reconciled* (*comp.* ga-wairþi, *f.*).
wairþs, *adj., worth, worthy.*
waja-mêreins, *f.* (113, n. 1), *blasphemy.*
waja-mêrjan, *w. v., see* mêrjan.
wakan, *st. v.* (177, n. 1), *to wake.* — *Compound* þairh-wakan (63, n. 1), *to watch, keep watch throughout.*
us-wakjan, *w. v.* (187), *to wake up.*
ga-waknan, *w. v.* (35), *to be awaked.*
Valamir, *pr. n.* (6, n. 2; 40, n. 1).
waldan, *red. v.* (179, n. 1), *to govern, rule* (*wield*).
waldufni, *n., power, might.*
waljan, *w. v.* (187), *to choose.*
waltjan, *w. v., to roll.*
wamba, *f.* (97), *belly, womb.*
wamm, *n., spot.*
wandjan, *w. v.* (188), *to turn, turn to.* — *Compounds* (a) ga-wandjan, *to turn, turn towards.* gaw. sik (*also without* sik), *to return, turn one's self, to be converted.* (b) us-wandjan, *to turn one's self away.*
waninassus, *m., defect* (*cf. E. to wane*).
*war, *adj.* (124, n. 1), *wary, cautious.*
fra-wardjan, *w. v., to spoil, ruin* (*cf.* fra-wairþan *to be ruined*).
warei, *f., cautiousness, cunningness.*
wargiþa, *f., condemnation.*
warjan, *w. v* (187), *to forbid.*
warmjan, *w. v.* (188), *to warm.*

wasjan, *w. v.* (487), *to vest, clothe one's self.* — *Compound* ga-wasjan, *to clothe.*
wasti, *f.* (98), *garment; plur., clothes, clothing.*
watô, *n.* (110, n. 1), *water.*
waúrd, *n.* (93), *word, speech.*
waúrkjan, *an. v.* (209), *to work, effect, prepare, make, do.* — *Compound* ga-waurkjan, *th. s.*
waúrms, *m., worm.*
waúrstw, *n., work.*
waúrstweigs, *adj., effectual.*
waúrstwja, *m., workman, laborer.*
waúrsts, *f. root.*
wêgs, *m.* (91, n. 5), *shock of a wave, billow, wave.*
weiha, *n.* (108), *priest.*
weihan, *st. v.* (172), *to fight.*
weihnan, *w. v.* (194), *to be hallowed.*
weihs, *adj.. holy.*
wein, *n., wine.*
weipan, *st. v.* (172, n. 1), *to crown.*
-weitan, *st. v.* (172, n. 1; 197, n. 1), *to see, only in compounds* (a) fraweitan, *to avenge*; *partic.* fraweitands, *m.*, (115), *avenger.* (b) in-weitan, *to worship.*
fair-weitjan, *w. v., to look round about with intention, to view with fixed attention* (*w. g.*, du *or* in).
weitwôdei, *f., testimony.*
weitwôdiþa, *f., th. s.*
*weitwôþs, weitwôds, *m.* (30; 74, n. 2; 117), *witness.*
wênjan, *w. v., to hope, expect* (*cf. E. to ween*).
wêns, *f* (103), *hope, expectation.*
ga-widan, *st. v.* (176, n. 1), *to join together.*
widuwô, *f., widow.*
ga-wigan, *st. v.* (176, n. 1), *to move, shake.*
wigs, *m.* (91), *way.*
wilja, *m.* (108), *will.* — Wilia, *pr. n.* (40, n. 1).
wilja-halþei, *f.* (113, n. 2), *favor.*
wiljan, *an. v.* (205), *to will, wish.*
wilþeis, *adj.* (127), *wild.*
wilwan, *st. v.* (174, n. 1), *to rob.* — *Compound* dis-wilwan *to plunder.*
-windan, *st. v.* (174, n. 1), *to wind*; *only in compounds* bi-windan, *to wind round, wrap.*
winds, *m.* (a), *wind.*
winnan, *st. v.* (174, n. 1), *to suffer, feel pain.*
wis, *n., calm* (*of the sea*).
wisan, *st. v.* (176, n. 1; 204. — *Pres.* im, 3. p. ist; *with* ni, nist; *with* þata, þatist (204, n. 3), *to be* (*aux. v.*), *to be there, present, remain, belong to* (*w. g.*), *to have* (*w. dat.*). — *Compounds* (a) at-wisan, *to be there, present.* (b) ufar-wisan, *to be over, to abound.*
witan, *w. v.* (197, n. 1), *to look at, give attention; to watch.*
witan, *pret.-pr. v.* (30; 197), *to know.*
witôþ, *g.* witôdis, *n.* (94), *law.*
witubni, *n.* (30), *knowledge.*
wiþra, *prep. w. acc.* (217), *against, towards; opposite, before.*
wiþrus, *m., lamb* (*wether*).
wlaitôn, *w. v., to look round about.*
wlits, *m.* (101, n. 1), *countenance.*
wôkains, *f.* (35), *watching.*
wôkrs, *m.* (91, n. 2), *usury.*
*wôþs, wôds (74, n. 2), *adj., furious, possessed.*
wôpjan, *w. v., to call, cry, cry out.* — *Compound* uf-wôpjan (63, n. 1), *to cry out.*
wôþeis, *adj.* (128), *sweet, pleasant.*
wrakja, *f., persecution.*
wratôn, *w. v., to go, travel.*
wrikan, *st. v.* (176, n. 1), *to persecute* (*cf. E. to wreak*).
ga-wrisqan. *st. v.* (174, n. 1), *to bear fruit.*
wriþus, *m.* (105), *herd.*
wrôhjan, *w. v. to accuse.*
wulan, *st. v.* (173, n. 2; 175, n. 2), *to boil.*
wulfs, *m.* (91), *wolf.*
Wulfila, *pr. n.* (108), *little wolf*, *Greek* Οὐλφίλας.
wulla, *f., wool.*
wulþags, *adj. wonderful, glorious.*
wulþrs, *adj., valuable.*
wulþus, *m.* (105), *glory.*
wundufni, *f., wound.*

Xristus, *pr. n.* (1, n. 4), *Χριστός.*

Y, *see* § 39.

Zaíbaídaius, *pr. n., Ζεβεδαῖος.*
Zakarias, *pr. n.* (43).

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